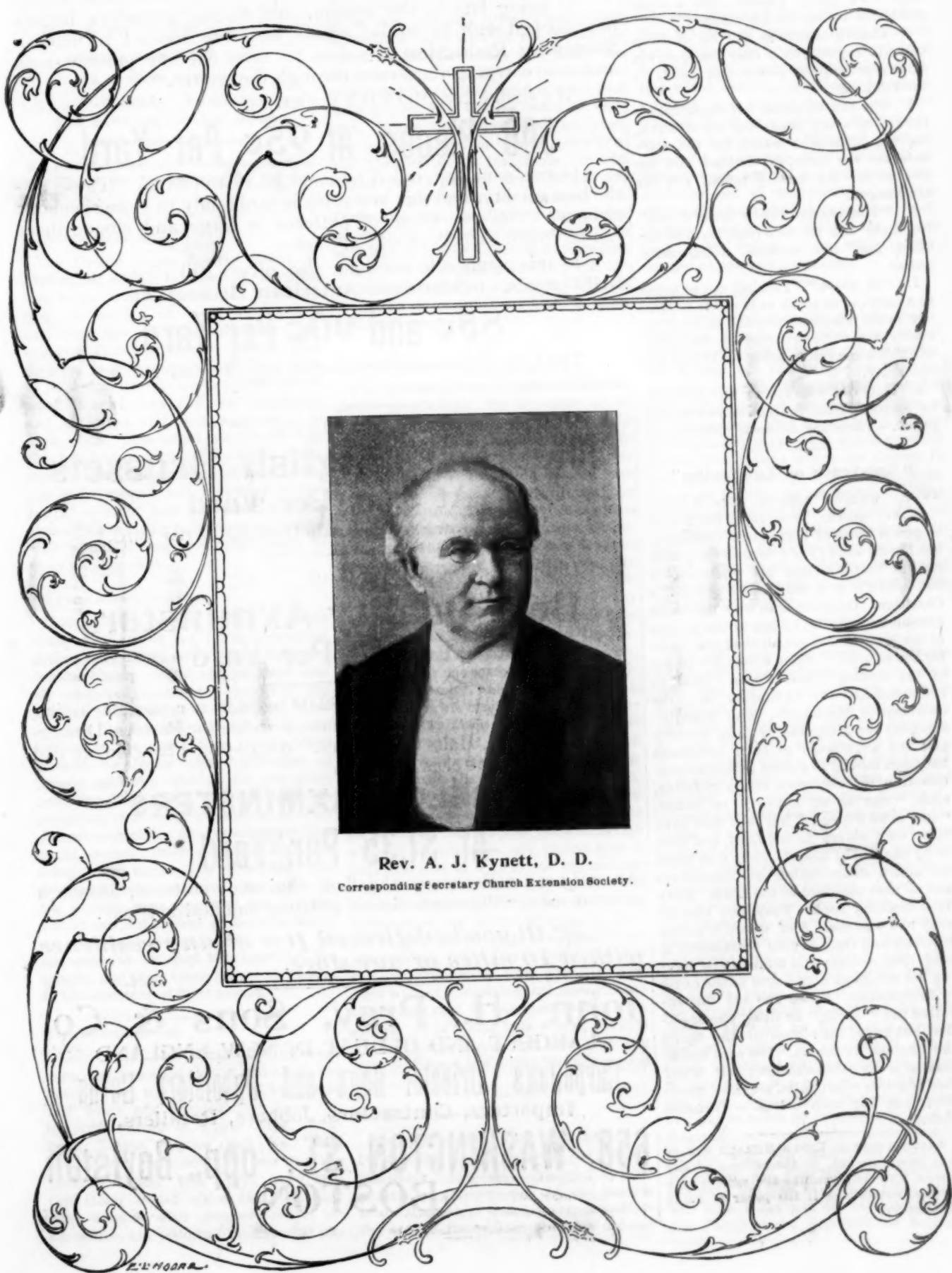


Zion's Herald

Wednesday, October 26, 1898



Rev. A. J. Kynett, D. D.

Corresponding Secretary Church Extension Society.

Why a Methodist Should Take His Church Paper Eight Reasons

1. Because of his promise, when he became a member, to support the general interests of his church, and the church paper is one of them.

2. Every member should spend at least as much for his own church papers as for dailies.

3. Members of political parties take their own party papers; can a loyal Methodist do less for his church?

4. Church-members can be of little value to any church if they are ignorant of the principles, polity and needs of their church.

5. The church paper has departments for almost every need—for the children, for the household wants, for the markets, for the farm, for science and for health, for the Sunday-school and for the League.

6. "Man cannot live by bread alone." No more can he be a true, loyal Methodist and live without a Methodist paper.

7. "It costs." Yes, but not so much as a dally, or so much as it will to neglect one's own mind and soul and those of his family, and to be ignorant of the great work his church is doing for Christ and humanity.

8. Only one who knows no better can be excused from taking his own church paper. — *Christian Advocate* (Nashville).

"One-Tenth or Ten-Tenths"

"A CHEAP religion wins a cheap return. It is right for a man to give a tenth of his income directly to the Lord's work; yet a man who thinks he has thereby done his whole duty is but a tenth of a man and a tenth of a Christian. Only the man who dedicates himself and all that he has to the service of his Master, will get all that the Master has to give." Thus writes the editor of the *Sunday School Times*. Paul, in commending the liberality of the churches in Macedonia, who notwithstanding the greatness of their poverty and the abundance of their afflictions had been moved to a most generous contribution for the poor saints in Judea, adds, "not as we hoped;" or rather, "not as we expected, but they first gave their own selves to the Lord, and unto us by the will of God." They first made an entire consecration of themselves and all that they had to the Lord. They kept nothing back. They felt that all they had was His. And where a people honestly and truly devote themselves to God, they will have no difficulty in having the means to contribute to the cause of beneficence. Under the old dispensation the "tenth," or tithe, was specified, but under the *régime* of the Spirit the demand is for all: The root consecration is the consecration of self. What God requires is not gifts, services, sacrifices, but our own selves. — *Christian Uplook*.

A sample copy of ZION'S HERALD will be sent, upon request, to the address of any person who will examine the same with a view to subscribing if the paper is found satisfactory.

BRUSSELS CARPETS

AT
95c Per Yard

It being late in the season, and finding ourselves largely overstocked with Brussels Carpets, we have decided to make a **Sweeping Reduction** in prices to close out our present stock and save carrying them over through the winter.

We shall offer, MONDAY, Oct. 24,

500 Pieces at 95c Per Yard

Goods usually retailed by us at \$1.40 and \$1.25. These are the best quality, and this low price is made only to close them out at once. The assortment of patterns is large, and among them can be found carpets to suit all tastes.

In this same sale we shall also offer 200 pieces, or about 10,000 yards, of **Standard American Brussels** at

85c and 90c Per Yard

The Quantities are not as large, but the patterns are all desirable.

Also 100 pieces, or about 5,000 yards, of

The Best English Brussels
At \$1.35 Per Yard

Marked down for this sale from \$2.00 per yard.

Also 150 pieces, or 7,500 yards, of


Best Quality Axminsters
At \$1.50 Per Yard

Carpets usually retailed at \$2.00 to \$2.25 per yard, including a good range of patterns and colors, suitable for Parlors, Dining-rooms, Libraries, Halls and Stairs. As a special bargain we call attention to 10 patterns of

BICELOW AXMINSTERS

At \$1.35 Per Yard

An early call will ensure the first choice of patterns, although for that matter the whole line is a strong and desirable one.

 *All goods delivered free at any residence within 10 miles of our store.*

John H. Pray, Sons & Co.

LARGEST AND OLDEST IN NEW ENGLAND

Carpets Oriental Rugs and Upholstery Goods,

Importers, Contractors, Jobbers, Retailers,

**658 WASHINGTON ST., opp. Boylston
BOSTON**

Zion's Herald

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CHARLES PARKHURST, Editor

A. S. WEED, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Timely Announcement

The United States District Court at Cleveland, Ohio, rendered a decision last week which, while not specially new, is worthy of note in connection with the stand taken by the Governor of Illinois the week before. The decision is that every citizen has a right of unobstructed access to a place where work is to be done, and over the streets and highways and usual approaches to such place. The court also holds that this freedom of access is not at all inconsistent with the right of strikers to use the same streets and highways for the lawful conduct and maintenance of the strike by peaceable entreaty or argument with men intending to supplant them in their employment.

The Peace Jubilee at Chicago

The weather was as bad as it could well be. Five of the great triumphal arches were blown down before the celebration began. Wind and rain and mud all conspired against the success of the Jubilee. In spite of all this the West testified its intense enthusiasm for the heroes of the war. The streets were packed for hours with multitudes of people patiently waiting for the great procession to pass. All the railroads centering in Chicago were taxed to their utmost capacity. Everybody went that could secure transportation and get away from work. The President was enthusiastically received, not only by the crowds that thronged the streets, but by the more select gatherings where he was an honored guest. In all his speeches he touched the heart of the people, and their effect is sure to be seen in the elections of next month.

Modern Fortunate Isles

Last week saw Porto Rico released from the power of Spain, and Crete relieved from the dominion of the Turk. The Stars and Stripes float over the beautiful island of Porto Rico. England, Russia, France and Italy hold themselves responsible for the government of Crete. The Turks have held this latter island since 1869, but they have done so with great difficulty. Insurrection has followed insurrection un-

til at last the four Powers mentioned united in a joint note to the Sultan to withdraw all his troops and yield the sovereignty. After his usual manner he attempted to quibble, but for once, and for a wonder, the Powers were in earnest. When the Sultan saw that such was the condition, he bowed gracefully and yielded to the inevitable. It will not be easy to govern Crete unless the Turkish population is removed; the Turks and the Christians in Crete have an undying hatred for each other. The only way to insure peace is to transport every Turk to Asia Minor. This will not be done immediately, but in the opinion of those best qualified to judge it must be done eventually.

Our Modern Crusader

The German Emperor goes on his wonderful pilgrimage, the cynosure of all Europe. While Russia, England, France and Italy join in a threatening note to the Sultan in regard to Crete, the German Emperor is marching arm in arm with him. Presents that dazzle the wonders of the East are lavished with a cheerful disregard for future consequences. The Sultan is a wily fox, but for once he appears to be at a loss. He knows perfectly well that neither the German people nor their ruler have any love for him, but up to this time he does not appear to have discovered the designs of this remarkable crusader. William does not seem to fear; the Sultan is manifestly uneasy. The Turk is watching for his opportunity; the German probably knows what he wants of the Sultan, and at the fitting time will make his wants known. He has given up his contemplated trip to Egypt, and up to this time there is no evidence that his visit to Jerusalem is with any designs on that city; but he has been so lavish with his attention to the Sultan that it begins to look as if he might be seeking something more than is yet apparent. It has been suggested that when the fitting time comes the Kaiser will ask the Sultan to give him the port of Joppa. When the railroad from Cape Town and the rail communication from the Far East seek a point of meeting, the best authorities agree that it will not be far from Joppa. It is a long look ahead, but it is a clear horizon, and for him who has eyes to discern the future there is a good deal to be seen.

The Yellow Fever Panic

There is no doubt but that the yellow fever is bad enough without the hysterical panic that almost invariably accompanies its appearance. All the reports from Mississippi and Louisiana confirm the earlier impression that the disease

this year was of an extremely mild type. The ravages of several other diseases have frequently been much more fatal without causing anything like the condition which has characterized the regions infected with yellow fever. The scare was out of all proportion to the danger, and the precautions enforced were of the most expensive kind. Millions of dollars were lost to the business communities and to the railroads. A tithe of this sum expended in sanitation, with national quarantine regulations, would yield much better results without any danger of panic or hysterics.

Havana as Pesthole

In connection with the subject of yellow fever, it is to be noted that Colonel Waring estimates that for \$22,000,000 he can dredge out the harbor of Havana, properly pave the streets, and install a thorough system of sewerage. There is no investment that the United States could possibly make that would produce better returns than to put the money in Col. Waring's hands and tell him to do the work with all convenient speed. The British cleaned Jamaica, and yellow fever disappeared. If we clean Havana, we shall not only drive the fever out of the island, but we shall insure our whole southern coast against infection from this polluted source.

Fashoda

The claim of the French to Fashoda was hardly taken seriously at first. It is the one point gained by Captain Marchand, but as he reached it with only five Frenchmen and 140 Negroes, he can hardly be said to have occupied it. Confined within narrow limits, and in danger of being cut off from his food supplies, his position was extremely precarious when the English reached the place. Fashoda, which is about one hundred miles from Khartoum, was held by the Egyptians some years ago when they captured the Sudan. Gen. Gordon is authority for the statement that they made the place a hell upon earth. The Sudanese rebelled, and drove the Egyptians out. The Mahdi and after him the Khalifa were its nominal rulers for fifteen years. The English forbade the Egyptians ever to attempt its conquest. As soon as General Kitchener reached Fashoda he claimed it, not so much because it once belonged to Egypt as because it is a part of the Valley of the Nile. Technically, Fashoda belongs of right as much to France as it does to England; but the English occupation of Egypt, and the successful march of Kitchener, will outweigh the claims of France. England is there in force. She will hold what she has conquered, and the Valley of the Nile will be English.

and not French. In the meantime it is reported that there is unusual activity in French navy yards, and disquieting rumors of war abound. All this distracts attention from Dreyfus, from the present excited condition of Paris, and affords the Government an opportunity to see how quickly it could assemble a fleet for warlike purposes. There is always danger of war in Europe, and even on this slight pretext, war may break out, but it is scarcely to be expected.

New Discoveries in Alaska

The United States Coast Survey has had a large party of surveyors at work in Alaskan waters during the season. They have discovered a new channel, carrying eight feet of water, which will permit vessels to enter the Yukon from the south, thus effecting a saving of more than 400 miles. They have also added 2,500 square miles of land to our possessions. The boundaries have never been determined with anything like accuracy, and this is the first real attempt to make a careful survey of the territory. The work of preparing a chart will be pushed forward so that it may be ready for the opening of navigation next spring. The work of the next season will embody the completion of the surveys and the buoying of the newly discovered channel.

An Anti-Anarchist Congress

The brutal assassination of the Emperor of Austria, and the discovery of a plot to assassinate the Emperor of Germany if he visited Cairo, has filled Europe with alarm. The suggestion of an Anti-Anarchist Congress is received with substantial unanimity, and statesmen, criminologists and penologists are making a new study of means and methods. The Italian Government took the initiative and issued invitations to the various European Powers to send representatives to Rome to devise measures to stamp out anarchy. France, Austria, Germany and Belgium have already accepted the invitation, and other Powers will probably join with them. No time has yet been fixed for the Congress to assemble.

Retaining the Volunteers

It is probable that several volunteer regiments, now on sixty days' furlough, will not be mustered out, as was intended. The proposed reduction is shown to be too great for the present state of affairs. The demands that will be made for troops in Cuba and the Philippines, and the large reserve force that ordinary prudence requires us to maintain in case of need, are being considered with a view to a change in the plan which contemplated a wholesale discharge. It is fortunate in this connection that a very wholesome change in sentiment has taken place among the volunteers themselves. The 2d Pennsylvania, the 2d North Carolina, and the 2d Texas were selected to be mustered out, but these regiments now want to remain in the service. Others are reported to be of like mind. The gross exaggerations of neglect and unnecessary hardship, so popular in many newspapers a few weeks ago, are laughed at by men who

are becoming accustomed to discipline and learning how to take care of themselves. Many things will doubtless be improved, but we shall hear vastly less about mismanagement in the next six months. It is pleasing to note this changed condition of affairs, and it relieves the Government of the danger of being seriously embarrassed for want of men. The American Volunteer will continue to deserve the encomiums he has already won, and will not fail to hold his own with the best.

The Bubonic Plague in Europe

The death, in Vienna, from the bubonic plague, of Herr Barisch and his attending physician, and the illness of the attendants, have caused almost a panic in that city. Drs. Albrecht and Ghon brought thirty tubes of bacilli from Bombay to Vienna for experimental purposes, and these cases are directly traceable to them. In the best known forms of bubonic plague swellings occur in the groin and armpits. The patient's life may be saved if the disease admits a surgical operation. There is also a secondary form which has been observed in India in which the lungs are attacked. This has invariably proved fatal. The four cases in Vienna have taken this secondary form. There are no traces of swellings. The patient is first feverish and then attacks of vomiting occur. Pneumonia with high fever and asthmatic symptoms next develop, and before death the face assumes a bluish color. Herr Barisch is supposed to have contracted the disease by inhalation, and his attendants to have taken it in the same way. The theory is that the bacilli fill the lungs and accessory parts, causing pneumonia. The Vienna people are taking stringent measures to prevent an epidemic of the plague. The government has appointed a commission composed of representatives of national and municipal bodies, to devise means for the prevention of the spread of the disease. The lectures at the Pathological Institute have been discontinued, all the assistants and attendants have been isolated, and the animals on which the experiments were being tried have all been killed.

The King of Ethiopia

Menelek of Abyssinia, who calls himself the king of kings in Ethiopia, is just now attracting considerable attention. Ever since the crushing defeat of the Italians in March, 1896, he has been carefully watched by the several European Powers interested in that part of Africa. It is reported that Menelek has been told by the French that it will take very little pressure on his part to induce Italy to abandon Eritrea. He is now reported on the warpath with 40,000 of his warriors and several batteries of artillery. He has announced that he is going to chastise Ras Mangascia, a rebellious chief; but as the whole of the Abyssinian army is being rapidly mobilized, it is more than suspected that the chastisement of a chief is only a pretext. The Italian Government is considerably exercised. The frontiers of Eritrea are being reinforced, and Massowah is alarmed. The

French possessions of Somali might easily be extended to include Eritrea should Italy be forced to abandon that province. It is remembered at this juncture that since the despatch of the Red Cross Mission, in 1896, Russia has been very friendly with Menelek, and that about a year ago Colonel Vlasof, with a numerous suite and twenty Cossacks as an escort, was sent as a special envoy from St. Petersburg. Should Italy abandon Eritrea, it is expected that Russia will throw her influence in favor of France. The movements of Menelek will be of interest to several European Powers about this time.

The Paris Commissioners

As the proceedings of the Commissioners at Paris are conducted behind closed doors, there is no dependence to be put in the sensational despatches published in so many of the daily newspapers. There can be very little doubt but that things are not progressing as smoothly as was hoped when the Commission was first suggested, although they may be progressing as well as ought to have been expected. Spain has made no secret of her intentions to saddle the Cuban debt on us if she can only find some way to do it. According to the English despatches her representatives made the point that the indebtedness of a country goes with the sovereignty, and in the main that is doubtless true. That is likely to prove an embarrassing point, for although the United States declines to accept the sovereignty of Cuba, we insist that Spain shall surrender it. Cuba has no sovereign rights apart from Spain, and should Spain insist that some one must receive the sovereignty at her hands she will find many to support her. It is probable that our Commissioners will be, if they have not already been, instructed to insist strictly on the terms of the protocol which provided for immediate evacuation of Porto Rico and Cuba. One thing is absolutely certain, the United States will never guarantee any part of the Cuban indebtedness.

There have been several disquieting rumors in regard to the settlement of the disposition of the Philippines, but it is more than doubtful if the subject has ever been discussed by the Commission. There is some margin for concession in regard to them, and it would be quite possible for Spain to place the matter in such a light as to warrant the United States in paying for those not already ours by right of conquest. It is clear that the Philippines will never consent to be ruled by Spain and that they look to us to help them. It is also clear that the United States can well afford to be generous in the light of the events of the last six months.

The evacuation of Porto Rico was accomplished without friction and with very little delay. The evacuation of Havana is probably nearer at hand than it was when the protocol was signed, but it is not very much nearer. Blanco has shown remarkable ingenuity in delaying matters. It is now said that the Spanish forces will not be removed from the island before the very last of December. It takes a world of patience to deal with a people who have such infinite faith in tomorrow and such an utter disregard for today.

GODLY SINCERITY

THE Great Apostle writes to his Corinthian converts that, "by the grace of God," his behavior among them had been characterized by "simplicity and godly sincerity," and not by "fleshly wisdom." The contrast of the terms is highly suggestive, and, in view of some modern ecclesiastical developments, a little startling. Clerical politics find in these days many defenders who insist that certain manoeuvres and manipulations in carrying elections and securing positions for one's self or one's friends, are quite excusable, and indeed indispensable, leaving no stain, and lowering no legitimate standard of Christian conduct. But are they compatible with the simplicity that is in Christ Jesus? And do they not smack of "fleshly wisdom" rather than "godly sincerity?" Do they not involve a multiplicity of secret conclaves and very questionable devices for which darkness is essential? Would not the clear sunlight be fatal to these craftily contrived schemes?

THE COUNTRY PASTOR'S WIDER MINISTRY

THERE is not a country minister who has not sadly felt the force of influences which draw his young people and more ambitious families away from him to the large centres and industrial towns. He suffers from a serious limitation in the very nature of the field in which he works. For it is impossible to win the heart of a young man, inspire his life with a new ambition, and not at the same time create in him the demand for something which cannot be satisfied in the country town. How many times has a pastor inspired a boy with an ambition for an education, and then suddenly discovered that the very ideal which he has given his young helper takes the boy away to the distant academy or college. Or the young girl who has grown up under the pastor's care, who owes her ambition for an education or a larger sphere in life to him, suddenly, in the very height of her usefulness to the church, goes away from her country home, simply because her larger capacities cannot be satisfied there. And thus the country pastor seems to be robbed of the results of his work. Were he less noble, he might be tempted to cease the attempt to inspire his young people, knowing that he must lose them from his working force if he creates the new ideal within them.

But there is another side to the picture. Viewed from the standpoint of the country minister's narrow ministry, the condition is hard. Looked at from the standpoint of his wider ministry, it is just the thing that lends beauty and glory to his work. He is giving the initial incentive, he is laying foundations, he is ever sending out the streams of fresh influence and energy from his country parish. The record of the work of the pastors in our hill towns in New England is a magnificent tribute to the nobility of faithful service in small places and of the wide influence of a seemingly narrow work. And thus the country village and the small church are not to be reck-

oned as the sphere of influence of any country pastor. He touches city and factory and college by the influences of his ministry. He may suffer sometimes keenly from the sense of his limitations. But the wider vision can bring him enduring comfort and satisfaction of soul as he thinks of the larger parish that is really his.

Tithing Not Even As an Expedient

WE publish elsewhere the courteous reply of Rev. Edwin H. Hughes to our first editorial upon the subject of tithing. We wrote with no little feeling at that time, it will be remembered, to combat the double contention — first, that it was a Scriptural obligation resting upon the conscience; and, second and especially, the objectionable statement that even though not mandatory upon the Christian, it is justifiable to present it as an obligation because more money can be obtained from our churches with this leverage than in any other way. The last proposition we vehemently opposed as Jesuitic and wholly evil. We greatly regret to find that one whom we so highly appreciate and love for what he is, as well as for his works' sake, holds variant views upon this important subject. We accord to him the same conscientious motives and loyalty to the best interests of the church that we claim. If we restate our position and explain some points which he presents, it is not in the spirit of controversy, but only with the hope that new light may be let in upon this vital topic. It is in the clash of differing opinions conscientiously expressed that error goes to the wall and truth survives.

Our objections to tithing as an expedient are, —

1. It is impossible to so use the system. Mr. Hughes may be able so to do, but the ordinary advocate of tithing will inevitably seek to enforce it, sooner or later, as an obligation upon the Christian conscience. Indeed, after carefully reading Mr. Hughes' article, there lingers the conviction that in the last analysis he lodges authority for the system in the Scriptures. We shall refer to this more fully later, in furnishing some evidence that bears upon another point presented by Mr. Hughes.

2. Our unyielding objection to tithing is that it is not approved, commended or authorized by the New Testament. It is unnecessary to here restate at length our position. One of the most earnest advocates of tithing as an expedient, and he a distinguished Christian minister and scholar, affirms: "No one seriously claims that the New Testament authorizes tithing." Rev. J. Hartzler, of Alberton, Md., for seven years editor of the *Evangelical Messenger*, writes: —

"I feel deeply interested in your discussion of the subject of 'Tithing.' An effort has recently been made to make tithing a part of the Discipline of the United Evangelical Church, by adopting the following declaration: 'The giving of at least one-tenth of net income for benevolent purposes is accepted as the Scriptural proportion to be consecrated to the Lord.' This declaration was presented to the Annual Conferences of the United Evangelical Church as a recommendation, if approved, to the General Conference for adoption. The Annual Conferences voted, overwhelmingly, No. This was wise. Ability, not one-tenth of net income, is the New Testament standard of Christian giving. Your position on the subject is impregnable."

The *Morning Star* of this city, taking up the discussion, puts the case very strongly and pertinently in saying: —

"Paul did not believe in tithing. Why not? Because it is a bit of formalism which is sharply in contrast with the fundamental law of Christian giving. It was a Jewish rule, but not to be commended on that account. It is a school-mas-

terish law for those who have not risen to the Christian law of liberty. But may not one tithe if he wishes to? Yes, but (1) he should not erect tithing into a law for others, and (2) he should be aware that he is adopting a principle of action which, even if at present it relieves his conscience, is nevertheless fraught with great peril to spiritual life. The principle is applicable to many other things besides money-giving, and formalism in any shape is a thing to be carefully guarded against by Protestant churches. It is not easy for a thoughtful and conscientious person to act on a principle that is not in accordance with the fundamental teachings of Jesus, when once he has got his eyes open to the fact that that principle is not thus accordant."

3. We are unqualifiedly opposed to the tithing system because, as it will be operated, it is an invasion of Christian freedom and the rights of conscience. We are strenuous at this point because Jesus and Paul and Wesley make freedom of conscience the foundation of the Christian life. No man, no organization of men, no church, bishop, or minister, has any right to dictate in the slightest degree what shall be the beneficence of any individual. The writer would not presume to impose an obligation upon another person to which he himself would not submit. Our intelligent and open-eyed laymen, men who have grasped the great truth of personal liberty as it is revealed in the New Testament, will certainly resent, as they have a perfect right to do, any effort which seems to dictate to them what shall be the measure of their benevolence. Could anything be more ungracious or offensive than to inaugurate in our churches a court of inquisitorial investigation into the income and property value of our membership? If any member conscientiously decides to give one-tenth, very well; but let him not seek to impose his rule upon another. Personal liberty in Christ is the essence of Protestantism. A minister may seek to instruct, he may advise, and to a proper degree he may endeavor to persuade his people to act in harmony with his convictions; but beyond that — to the point of overruling or interfering with private judgments, convictions and preferences — he should never go.

4. The endeavor to force the system upon our churches and the denomination at large will prove harmful and calamitous. It makes no difference even if one man, or a dozen, or a hundred, should give more under the tithing system than they have before. The principle is unchristian and therefore unauthorized, and no good end should ever be sought by wrong methods. It is not the ideal, because not the New Testament, principle, and therefore it should not be taught. While it might increase the benevolence of one person, a half-dozen would find excuse in it for not giving as much as they ought.

Much is made by Mr. Hughes and others of the experiment of Rev. J. W. Magruder, in his effort to introduce the tithing system when pastor of Wesley Chapel, Cincinnati. Mr. Magruder is a very sincere and earnest advocate of tithing. In his tractate he makes a strong case. But we must, in justice to all the facts, remind our readers that the testimony of Mr. Magruder is *ex parte* evidence, and that it does not reveal the whole truth. Anxious to learn the exact situation, we wrote to a representative Methodist of that city and requested him to put us in possession of the facts in the case. He does not desire the publicity which the announcement of his name would give, but he is in every respect thoroughly conversant with the facts and eminently reliable. He concludes his communication with these unequivocal statements and inferences: —

"The facts are, that after three years' constant and fanatical urging of the tithing system at Wesley Chapel, only 160 out of 501 members are now tithers. Two years ago they had 201 tithers, but while the membership has increased about 140, the tithers have decreased 41. While

Wesley Chapel seems temporarily to have success financially, and to boast of the fact as a result of tithing, yet I am afraid that seed is being sown that will eventually do more harm than good. I have watched this question carefully, and if you will allow me I will give you a few of my conclusions about the matter of tithing:—

"1. The plan of tithing creates a 'caste' in the church. The tithers think themselves more worthy of praise than others, and like the Third Party Prohibitionists and holiness enthusiasts they become obnoxious to those that do not agree with them. The fanatics at Wesley Chapel claim that a man cannot be a true Christian and not bring his one-tenth into God's storehouse.

"2. It creates dishonesty and hypocrisy. The members take the most solemn covenant to give one-tenth, and it is a question how many conscientiously fulfill this pledge. Take Wesley Chapel for an example: 160 tithers gave \$3,900, an average of \$24 apiece, which means that the average income of the 160 members was only \$240 last year, while among the tithers are men who have large business interests and whose incomes must be a round \$4,000 a year. If the 160 tithers paid in the whole \$6,500—the total amount raised by this church last year for all purposes—it would only be an average of \$41 apiece, making the average income of the tithers \$410 a year. You see the 160 tithers of Wesley Chapel would have to be all poor people if they gave the full \$6,500 instead of three-fifths of this amount. Wesley Chapel expects its minister to tithe, and yet only gives a salary of \$1,000 and parsonage. Rev. J. W. Magruder was appointed a year ago to St. Paul Church, Springfield, Ohio. He has turned things upside down in trying to get the tithing system introduced there. Out of 500 members less than 40 have tithed, and with few exceptions they represent very little income. I read your article about tithing with great pleasure. I do not believe it is for the best interests of Methodism that the system become general. It is not Scriptural, it is not necessary, and it is not wise to force this method of giving upon our members."

Our regular Cincinnati correspondent, in response to our inquiry for the facts concerning the tithing system in Wesley Chapel, writes in the same general strain as the above respondent, saying that the question has sharply divided the church into two parties—tithers and non-tithers; that with the former the subject is made a hobby which is magnified out of all due proportion; that monthly meetings are held in which the matter of tithing only is considered and pressed upon the membership. Our correspondent adds:—

"Despite the enthusiasm of the preacher, Rev. Gervaise Roughton, and the leading members, only a small proportion of the members tithe. Two-fifths of the money last year was raised by contribution cards, though the wonderful contributions are all attributed to the tithing system. I was told that this year they intend to depend entirely on tithing, but they haven't so far. Mr. Roughton is more enthusiastic, if possible, than his predecessor, Mr. Magruder, about tithing. He is a sort of Tolstoi, and gives his salary and everything he lays hands on to the poor. He is not an educated man, but is very zealous."

Our correspondent also sends a circular which is issued by the ministers and a committee from the church as an appeal for tithing in which authority is found in Old Testament references—a straight step backward, as we have repeatedly shown it would be, into the old dispensation. It is precisely the same lapse into Judaism which Paul combats with the Galatian Church when he asks them with so much earnestness: "But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage?"

In the light of such indubitable evidence of the result of the experiment in the very case cited to encourage the practice, what more shall be said? To avoid the possibility of being misunderstood we repeat, in closing, that we do not for a moment doubt that Mr. Hughes recommends that which in conscience he fully thinks is best for the church; but in this he is laboring under a

misapprehension. With an honesty of motive and purpose which no one questions, and with the courage of his convictions, we fully expect that he will speedily eliminate from his thinking and practice this Judaic fancy.

We are advised that Bishop McCabe, in holding his recent Conferences, is pushing the tithing system with all the intensity of his nature. No true friend of the church can learn of such action without a feeling of profound sorrow. We write only because of our responsibility to the church. We know the Bishop is wholly unselfish in the case and is acting as he thinks for the highest good of the denomination. But great and general harm will result from what he is doing. We beg him to pause and ponder well, and consult his colleagues before he determines to continue in the course which he has marked out for himself. Is not the subject of sufficient importance for deliberate consideration and action by the Board of Bishops assembled for their semi-annual meeting at Springfield?

There is a right way to increase the benevolence of our churches, but that way is not by a descent into Judaism.

In Memory of Silas Peirce

AT a special meeting of the Wesleyan Association, held in the Committee Room, Oct. 18, the president, Joshua Merrill, announced the death of Silas Peirce and spoke in tender and affectionate consideration of him as a man and as a member of the body. The following resolutions were presented and unanimously passed. Francis A. Perry, Esq., delivered a brief and fitting tribute.

WHEREAS, The Boston Wesleyan Association has learned with deep sadness that one of its honored members, Silas Peirce, of this city, after a long illness, fell asleep at his summer home in Scituate at 11 o'clock on Saturday, Oct. 14, 1898, therefore,

Resolved, 1. That this Association is deeply sensible of the loss it has sustained in the removal of one whose loyalty to its interests was faithfully manifested in the seventeen years that he was a member of the body. Our colleague, as long as his health permitted, served willingly upon important committees, and was many times elected to the Board of Directors. His love for ZION'S HERALD is gratefully recalled in the fact that for several years he sent his check to the editor in order that a goodly number who were not able to pay for the paper might receive it. We rejoice in his extended and eminently successful business career, and in his long and honorable connection with the Methodist Episcopal Church and its institutions. We recall with affectionate gratitude his considerate and fraternal bearing in all our relations with him.

2. That the Association expresses to the children and kindred of the deceased its sincere condolence; that this minute be placed upon its records; that a copy of it be sent to the afflicted family, and a second copy be furnished to ZION'S HERALD for publication; and that we as a body attend the last funeral rites.

The funeral occurred at the home on Columbus Ave., Wednesday afternoon, the 19th. The Wesleyan Association, Boston University, and a score of the important business organizations with which Mr. Peirce had been connected, were represented. Rev. J. D. Pickles, Ph. D., of Tremont St. Church, officiated, assisted by Rev. Dr. W. R. Clark. Dr. Clark delivered a characteristic tribute upon his highly valued friend of many years. The interment took place at Forest Hills.

Rev. A. J. Kynett, D. D.

THE annual meeting of the Church Extension Society, which will be held at Bromfield St. Church, beginning Nov. 3, will bring to our midst the man whose name has longest been associated with this excellent connectional cause—Dr. A. J. Kynett. His services to this Society, and through it

to the church, have been of incalculable value. He has loved it, pressed it upon the church, and defended it with all the ardor, faithfulness and concentration of ability that he could have given it if it had been his own personal organization and property. That is the highest form of stewardship which so takes a cause to itself that it becomes entirely personal and absorbing. Dr. Kynett is a man of colossal proportions, great in the best use of that term. At the General Conference he is recognized as one of the ablest and most forceful debaters. His moral sense is keen and prophetic, and it matters not to him if he is in the minority if only "his cause be just." Like Abraham Lincoln, he carries a serious and sometimes a stern face, but he is one of the truest and stanchest of friends, and his heart is as tender and sympathetic as that of a child. Boston Methodism will give to him and his honored colleagues, Drs. Spencer and Hard, a hearty welcome.

A Remarkable Course of Lectures

PROF. CASPAR RENE GREGORY, D. D., of the University of Leipzig, Germany, the successor of the world-renowned Bible scholar, Tischendorf, has just delivered a course of lectures before the University of Pennsylvania at Philadelphia on New Testament Criticism. Advised in advance of the fact, and desiring to secure a report of the lectures for our readers, we employed a stenographic reporter to provide full abstracts. We have them in hand, and present the first of the series, with a extract of Dr. Gregory, on page 1361. The remainder will appear in their order. Those of our readers who follow the utterances of this distinguished specialist will receive very much new and valuable information concerning the history of the New Testament, its origin, growth and perpetuity in its present form.

Notable Meetings in New England

WE are anxious that our people should keep in mind that an important series of meetings will begin this week in New England and continue for nearly three weeks. The Bishops assemble at Trinity Church, Springfield, on the 27th inst., for their semi-annual meeting. The assignment of the Bishops for the preaching service: on Sunday, the 30th, will be as follows: Trinity, Bishop Fowler; St. Luke's, Andrews; State Street, McCabe; Asbury, Hurst; Grace, Foss; Westfield, Vincent; Wilbraham, Warren and Walden; Mittineague, Ninde; Merrick, Malleson; Chicopee Falls, Merrill; Chicopee Centre, Fitzgerald; Appleton Street, Holyoke, Joyce. There will be two mass missionary meetings on Sunday evening—one in Asbury Church at which Bishop Bowman will preside; the other at Trinity Church at which Bishop Hurst will preside. At the grand Epworth League rally for Monday evening, in State Street Church, Bishop Andrews will preside, and the addresses will be made by Bishops McCabe and Ninde.

The General Committee of Church Extension will meet in Boston, Nov. 3, at 10 A. M. The General Committee of the Freedmen's Aid and Southern Education Society will meet in Boston on Monday, Nov. 7, at 10 A. M. The General Missionary Committee will meet at Providence, Nov. 9, at 10 A. M. The Cabinet of the Epworth League will meet in Boston, Nov. 16, at 9 A. M. We called attention at length last week to the General Missionary Committee which assembles at Providence. The Bishops will be present at the annual meeting of the Church Extension and Freedmen's Aid Societies. The deliberations at these important assemblies are informational and stimulating, and we earnestly advise our ministers and members to attend them.

The Renaissance at Park St. Church

THE renaissance of life and influence at Park St. Church, this city, is a noteworthy religious event. It is now about six weeks since Dr. Withrow began his new pastorate with this church. He did not come as a novelty; he does not deal in novelties; he preaches, as he always has, a pronounced, affirmative, orthodox Gospel, and the people are thronging all the services. Sunday evening is the crucial test in this as in all cities. Recognizing the difficulty in securing a congregation for the evening, the *Congregationalist* goes so far as to suggest that this service might profitably be abandoned and the same effort and strength be put into some other line of Christian work. But Dr. Withrow is solving this vexed problem under as unfavorable conditions as can be cited in our city. His Sunday evening congregations are not only of good size, but are made up largely of men. Last Sunday evening he preached to eight hundred people.

What is the secret of this marvelous success? The answer is apparent to any impartial observer: 1. The service is short, lasting only one hour. 2. It is worshipful. From the moment Dr. Withrow enters the pulpit until the service closes, he leads the people reverently, seriously, thoughtfully, in the worship of God. The religious nature is appealed to, held and developed. 3. The sermon is strong, inclusive, and convincing. The Bible in some parts is made to speak with authority and the audience must hear and heed.

We rejoice in this notable beginning of Dr. Withrow's new ministry among us. Successful as he has always been, we are confident that he is now engaged in the crowning work of his life. We rejoice, also, in the unanswerable protest which he is making against the impression that a minister comes up against "the dead line" at sixty. There is no proper dead line in the ministry except as the preacher makes it for himself by dying in mind and heart as the result of intellectual and spiritual indolence.

PERSONALS

—Rev. and Mrs. Joseph Hollingshead, of Edgartown, are visiting Washington, D. C., for a few days.

—It is stated that Dr. C. B. Spencer has declined the Prohibition nomination for governor of Colorado.

—Rev. C. E. Felton, D. D., well known throughout the church, died at his home at De Funiak Springs, Fla., Oct. 17.

—Rev. A. M. Brooks, recently appointed to Fukuoka, Japan, has been transferred to Seoul, Korea, by Bishop Cranston.

—We regret to announce that the English press speaks of the serious illness of Prof. W. T. Davison, D. D., a regular correspondent of this paper.

—Rev. Andrew Gillies, of Trinity Church, Montpelier, Vt., has been elected chaplain of the State Senate now in session, and also president of the Vermont Bible Society.

—Miss Jennie S. Vail sailed from San Francisco by steamer "China," Oct. 20, on her return to resume work as professor in the Anglo-Japanese College at Aoyama, Tokyo, Japan.

—We have received cards announcing the marriage of Miss Anna Breed McKeown, daughter of the late Rev. A. McKeown, D. D., and Mr. George Morton Chase, in Centre Church, Malden, Wednesday evening, Nov. 2.

—Rev. Dr. M. B. Chapman, of Louisville, Ky., formerly associate editor of the *St. Louis Christian Advocate*, and several Methodist Episcopal Church, South, laymen have purchased the *Central Methodist*, of

Catlettsburg, Ky., and will take the paper to Louisville. Dr. Chapman will be the editor.

—Miss Abbie S. Hodgetts, daughter of Rev. Dr. Alfred Hodgetts, presiding elder of Norfolk District, North Nebraska Conference, has become assistant principal of Beach Institute at Savannah, Ga., a Congregational school for colored people.

—Bishop Galloway, of the Methodist Episcopal Church, South, has been ministering to the yellow fever sufferers at Jackson, Miss., his place of residence. Owing to the yellow fever outbreak he was unable to fill his engagement to preach at the Rock River Conference at its recent session in Chicago.

—We are gratified to learn that Dr. W. H. Croghan, for over twenty years identified with our educational work in the South, has been elected a member of the American Philological Association. He well merits this distinction because of his large learning and accurate scholarship in the classics.

—The *Central* says: "Arrangements are being made to establish at Cleveland, Ohio, a new local Methodist paper, to be known as the *Methodist Epworth Times*, to be edited by Rev. D. W. H. Rider. Money must be plenty in that city. The last venture of the sort cost about \$15,000 clean cash before it came to a peaceful end."

—The representatives from the Board of Managers selected to attend the meeting of the General Missionary Committee at Providence, are: *Ministers*—J. F. Goucher, J. M. Buckley, S. O. Benton, H. A. Buttz, S. F. Upham, J. M. King, S. W. Thomas. *Laymen*—E. B. Tuttle, Alden Speare, J. S. McLean, Anderson Fowler, E. L. Dobbins, J. M. Cornell, Charles Scott.

—Rev. Dr. C. H. Payne recently returned to his office in New York after an absence of several weeks. He has visited a large number of Conferences and of our Methodist institutions of learning in the far West and on the Pacific Coast. In several instances he has helped our schools in raising generous sums of money to relieve them of indebtedness and to pay current expenses.

—Rev. Clark Crawford, D. D., has been transferred from the Southern California to the East Ohio Conference and appointed to the First Church, Liverpool, Ohio; and Rev. Dr. J. W. Huston has been transferred from the East Ohio Conference to take the First Church, Pasadena, which Dr. Crawford leaves after a very successful pastorate. His new appointment is one of the strongest in Ohio, having a membership of over one thousand.

—"Erastus A. Crawford died October 21, 1898. Funeral Monday, at 1 P. M., at the M. E. Church, Dover, N. H." The foregoing printed announcement was received on Saturday, and is our only information of the sad fact received at this writing. Mr. Crawford was generally known in New Hampshire, Vermont and Maine as the senior member of the well-known insurance firm of Crawford, Tolles & Co. He must have been threescore years and ten. The editor knew him intimately when pastor of St. John's Church, Dover, of which Mr. Crawford was a member. We unhesitatingly pronounce him to have been one of the best, most lovable and useful men that we ever knew. Converted early in life, he became a Methodist, and the church of his choice filled his heart and absorbed him. He was the minute man at all its services. Always present at class and prayer meeting, his testimony and prayers were hearty and inspiring. For many years he had made it an invariable rule at the prayer-meeting to seize the first opportunity given to speak. He was a generous giver to the local church and to all connective causes. His minister was always the best in the Conference, and he was most sym-

thetic and brotherly in his support. A blessed man has gone to his reward.

BRIEFLETS

Several columns of church news, already in type, are unexpectedly and unavoidably crowded over to the next issue.

The tenth General Conference of the Free Methodist Church is now in session in Chicago.

"Ecclesiastical floaters" is the expressive characterization which our valued neighbor, the *Morning Star*, uses in making mention of those ministers who pass so easily from one denomination to another.

New subscribers to this paper will receive it from date to Jan. 1, 1900, for one year's subscription. Ministers can secure it for \$1.50 for the same period.

The eighth annual session of the College Association of the Methodist Episcopal Church is being held at Meadville, Pa., this week.

It is in thorough harmony with the genius and spirit of Boston University that it has adopted the suggestion of General Joseph Wheeler that the colleges and universities of this country allow at least two young Cubans to take a four years' course in the respective institutions, without cost as to tuition. The trustees and faculty of Boston University have voted free tuition for four years to two young Cubans, to be selected and approved by Gen. Wheeler.

The Methodist mission at Singapore was the first foreign mission, founded by a foreign missionary, on the Malay peninsula.

It is hoped that those who are receiving a sample copy of ZION'S HERALD will be so gratified with it, upon examination, that they will desire to become subscribers. If so, let them hand their address at once to their minister. Thus the paper can be secured from date to Jan. 1, 1900, and payment can be made for the same at any time before the next Conference.

The marvelous success of Dr. A. B. Simpson in raising money for missionary and church work, securing \$113,000 at a recent Sunday morning service in New York, should be studied by those who are advocating the practice of tithing. Dr. Simpson does not go back to the Old Dispensation, but to Christ, for His inspiration. Speaking of his last effort, he says: "We educate the people into the spirit of Christ. They are moved by it alone, by the spirit to give." We are not in sympathy with his faith-healing views nor with many of his methods, but he certainly succeeds effectually in teaching his followers that all they are and all that they possess belongs to the Lord.

Col. Roosevelt, in addressing a large audience of colored men and women in New York city last week, commended highly the bravery of the Negro troops at Santiago; and in speaking of his work in administering the Civil Service law, he made this sensible distinction: "Mind you, I no more gave positions to colored men because they were colored than I gave them to white men because they were white. It should be a matter of pride to you that so many of your race were able to show their superiority and enter the Government service, where they now are. Mr. Bruce, formerly Registrar of the Treasury in Washington, told me that under my admin-

istration of the Civil Service law there were in the public service twice as many colored men and women as under the old system. The only safe test to apply to any man is the test of his qualities as a man, no matter what his color or creed may be. If he's a good citizen, stand by him; if not, see that he gets his deserts."

President A. F. Chase Dead

WE were profoundly shocked to learn, on Monday morning, that Rev. Alden Fitzroy Chase, D. D., president of Maine Wesleyan Seminary at Kent's Hill, died at his home on Saturday evening, of blood poisoning, caused by a carbuncle. No intimation of his illness had reached this office.

President Chase was born in Woodstock, Me., in 1842; prepared for college by himself



THE LATE PRESIDENT A. F. CHASE.

and at Kent's Hill; was graduated from Wesleyan University in 1869; received the degree of Ph. D. from Colby University; joined the Maine Conference in 1872, and was transferred to the East Maine Conference in 1884. His important work as an educator covers about thirty-five years, including Wilbraham, Kent's Hill, and Bucksport Seminary. He was elected president of Maine Wesleyan Seminary one year ago, and accepted the position, resigning the headship of Bucksport Seminary, which he had held for fifteen years. He was a member of the last two General Conferences. In 1869 he married Louise F., daughter of Rev. Dr. Stephen Allen, and the wife and several children who survive will receive the heartfelt sympathy of a great multitude of friends in this hour of their deep bereavement.

Dr. Chase was a superior educator. He loved the work and gave himself to it with rare Christian consecration and devotion. He has built himself into the educational work of Maine Methodism in these twenty-five years as an integral and formative influence that will bear fruit for many years to come. His sympathy with the indigent student who desired to secure an education was sensitive and helpful, and he has aided hundreds who would have given up in despair but for ways of practical assistance which he devised. The church suffers a great loss in his death. It will be difficult to dissociate Maine Methodism from thought of him, and painful to go to either of the Maine Conferences and not receive his warm hand-gasp. We sorrow tenderly with the stricken circle.

The funeral took place at the President's residence at Kent's Hill on Tuesday afternoon. There was a very large attendance of ministers, students, and friends throughout the State. The burial was at Bryant's Pond.

NEW YORK CORRESPONDENCE

"CLERICUS."

ONE who lives anywhere within the limits of Greater New York and seeks to give any idea of its Methodist activities and thought, must be a regular attendant of the Monday Preachers' Meeting, unless he lives away off in central Connecticut and can write a "New York Letter" with a very small modicum of New York in it, and that one paragraph about this New York Preachers' Meeting and its discussions—a subject generally ruled out of any editorial notice of the great official. A sermon that so quickly cut loose from its text could be preached from almost any part of the Book. But as your correspondent has the idea that a New York correspondence is to have something in it about the Methodists of New York, we make no apology for speaking of its great weekly Preachers' Meeting.

It is interesting to note how its platform like a pulpit reflects the characteristics of its man in charge. If the committee on topics happen to be scholarly, progressive men, the speakers and subjects are of the same kind. If they are conservative and archaic, we get a plenty of sermons and defenses of the doctrines and ways of the fathers. If the committee do not belong specially to either class, the topics vary from a kind of dark lantern attack on Romanism with the doors double guarded, to an exhibition of a group of Africans that are trying to get into the churches at the price of "sharing the receipts." In this case the doors are open wide. Our committee are kind enough to furnish us occasionally a voice, for singing, a voice so well worn as not even to suggest an opera or a concert-room.

It is a pleasure to note a real growing sentiment in favor of "open meetings." If we had open doors we could not have such an exhibition of Don Quixotes attacking the windmill of Romanism as we had a few weeks since. It was the old story of men who have studied one question until it turns their heads, and they can see nothing else. Any reason for saying such things against the Church of Rome in such intemperate language, is a good reason for saying such things over one's own name, in more measured and carefully chosen words, in the public prints. It was not at all to be wondered at that the door of entrance was so carefully guarded. But nothing could prevent scores of tired and disgusted men going out during the speeches. It is, however, a correspondent's duty to hear all.

It is an unqualified pleasure to note a most delightful change at our last meeting, when Rev. Thomas Champness, the editor of the *Joyful News*, a member of the Wesleyan Conference in England, addressed the preachers on "Village Evangelism." He is the head of a training school preparing local preachers for better work in the country and small villages. He has carried on this work for years and has his preachers scattered all over the world. We have several of them as ordained preachers in our local conferences. The address was full of wisdom and wit and he fairly captured the meeting. In telling the way he taught his local preachers how to work and preach he gave a most telling lecture on common-sense homiletics, with many memorable illustrations that all the preachers will remember.

During the past week the young people of our Epworth Leagues in the city have had a week of prayer, with meetings in St. Luke's Church addressed by many eminent men, Bishop Andrews preaching the first sermon. The meetings were excellent in spirit, but far too small in attendance as representing so large a constituency. With plenty of ad-

vertising it failed to draw. We have altogether too much machinery and too little leadership. We feel the need of some one big brainy man to go about among our Leagues and inspire them to a high sense of opportunity and power. And no common man can do this, and no new organization like our "Federation of Epworth Leagues" that so largely ignores the preachers, can ever draw them together and organize victory out of the scattered forces. The fact is that the individual Leagues have become so cumbersome in their machinery and have so many different things of their own on hand, that they have neither time to attend the general church meetings, nor any money to aid its general treasury. Hundreds of Epworth Leaguers think that they have done their duty to the church and that the church ought to be grateful to them for the service when they have attended the League prayer-meeting and paid their monthly dues into its treasury, and got it back in ice-cream and a good time.

The many splendid numbers of ZION'S HERALD, illustrating its great fertility and strength, its vigorous treatment of present-day questions, its all-around ability, have called forth many warm words of appreciation. The preachers enjoy a good paper, one that stimulates thought, that gratifies literary taste, that has the courage of its convictions, that shows a generous courtesy toward its rivals, and that, above all, is rich and genuine in its spiritual quality and tone. It has been a surprise and a sorrow that the *Advocate* should feel the necessity of getting out its mammoth steam-thresher and its ten thousand horse-power engine to go over so small an amount of old straw without any new grain. Very few this way have any life-and-death interest in the question of the age of any paper, nor in the ability of any editor to write endlessly on any small topic. We may not possess the editor's amazing microscope to magnify a small question until it fills the present and future of the world's horizon, and so we read the heading and pass on.

The deaconess work in New York and Brooklyn constantly grows in importance. The New York Home, we hear, is full to overflowing and has not space enough in its large building to accommodate its workers. Nearly all of the leading churches have deaconesses in their employ. While this has a hopeful side, it also illustrates the difficulty of keeping up the Sunday-schools and congregations without additional workers. Probably there ought to be a revival of pastoral visitation. Our churches need more money in their work, and some are beginning to wonder if it pays to build up one Methodist enterprise with plenty of money at the expense of others close to it whose resources are limited. Here is another point where we need a superintendence over our whole work, whose voice and influence should be felt in all our churches and societies.

The circulars and cards of the New York City Church Extension and Missionary Society are out for their public annual collection, which will be taken during the last of October. The leader of this movement, Rev. Dr. F. M. North, has used his kodak to advantage in taking pictures of the new Methodist churches in the up-town districts of the city, for his circulars. We can now see the kind of work this Society is doing, and sight will appeal to the pockets of the givers. The *Christian City*, the organ of this Society, grows in importance each month under the editorial management of Dr. North.

LECTURES ON NEW TESTAMENT CRITICISM

I

Greek Manuscripts -- Paleography

DR. CASPAR RENE GREGORY.
Professor in Leipzig University.

[Six lectures were recently delivered by Dr. Gregory at the University of Pennsylvania. The subtitles of the other five are: "Greek Manuscripts -- Contents, Greek Liturgical Books," "Versions," "Church Writers," "History of Criticism," "Applied Criticism." A report of each will follow in order.]

As a part of textual criticism, we shall ask how this New Testament has been handed down to us; what the external form is. We desire to place ourselves in a position to know what the New Testament text really is. We therefore speak of the Greek manuscripts.

Let me go back. How were the oldest Greek manuscripts put upon the plains of Palestine? They were not written at a single moment. There was not a time when some one may have said, The New Testament will be published tomorrow, or day after tomorrow, or three months hence. Every one of these New Testament books was put out singly, and not as books (with perhaps the exception of the four Gospels), as really literature. They were put out as tracts -- temporary, passing documents. We might begin with the Epistles of St. Paul. The people in Corinth did not perhaps think as much of the Apostle Paul as they ought. They belonged to another school, or church party. They cared more for Cephas or Apollos; and these pages would not be as much to them as to men who belonged to the Pauline party. Hence we must not forget that these writings were put out as single tracts, temporary booklets. With the exception of the book of St. Luke, which has more literary pretension than the others, they were put out to condense or crystallize the traditions, in order that a person might study at his leisure, but not with the idea that the books would last for centuries. No one thought at that time that the Christians, as Christians, would be long upon the earth. They all believed that perhaps tomorrow, or it might be tonight, or next week, Jesus would come back again to this earth, and the saints would enter into His kingdom. And as for literature, they did not think of that. These New Testament books were put out under peculiar circumstances which would tend to especially and carefully preserve them.

Now, on what were they written? At first on papyrus beyond doubt. [Here the Professor gave a clear and full account of the papyrus plant as a material, how it was prepared, and how the fibres were put together as writable material. He sketched upon the blackboard the general appearance of papyrus, showing how in the rolls the papyrus fibres overlapped crosswise, and made a thin and clear sheet upon which to put the ink. The subject of papyrus was fully treated in a practical but scholarly way. It was described as of various sizes and different thicknesses and qualities. If papyrus sheets were needed longer than the original sheet, they would cut the edges of two sheets very carefully and very thin,

and then laying one on the other glue or paste them together. There were also special sizes of papyrus, just as we speak of note paper, letter paper, foolscap paper, etc.]

Was papyrus a good material to use for books? What was the form of the books of that time? The material was not suitable for folding; it would readily crack and break if creased and folded. Therefore books were made in rolls, avoiding creases and cracking. And so, instead of being able to turn from one page to another, they had to unroll a long sheet, from one roll to another, and

it was called a roll. In the times

how humanity at large touches upon that subject, and how it is possible for him out of the fullness of his mind and the fullness of his heart as well to overflow from the intricacies of his subject into the larger life of human kind, and so make his knowledge not only profitable in the discovery of truth, and profitable in the dissemination of it, but that it shall be useful to the life of the world at large. Having said this, I feel, too, that I will not be traveling far beyond your wishes in this matter, if I take it upon myself, presumptuously perhaps, to thank Dr. Gregory. We thank him most emphatically for the delightful illumination that he has shed for us on this most interesting though most difficult subject. And in your name we also wish that, when he parts from us and returns to his more regular sphere of labor abroad, strength may be multiplied unto him in the manifold labors that are still before him, and that in that strength it may be granted him well to pursue, sturdily, fearlessly, calmly, the search after the truth, whatever that truth may turn out to be as to the Scriptures, that 'the Word of the Lord may ever progress and be glorified.' "



PROF. CASPAR RENE GREGORY, D. D.
University of Leipzig, Germany.

The University of Pennsylvania, located in Philadelphia, has rarely if ever provided for a large body of thoughtful men and women a more acceptable mental stimulus than in presenting the brilliant course of lectures on Textual Criticism recently delivered in the Chapel of the University by Professor Caspar René Gregory, of Leipzig, Germany, the successor of Tischendorf. Prof. Gregory is an alumnus of the University, has many devoted relatives and friends in the City of Brotherly Love and was sure of a most gracious welcome when he stepped upon the platform to face an audience composed of hundreds of ministers and laymen eager to hear the "most recent word" from the old manuscripts.

Prof. Gregory entered the Chapel with brisk step, and, mounting the platform, began at once his lecture. His utterance is quick, nervous, capturing the profoundest attention of his hearers from the start and never losing its hold. His store of facts seemed inexhaustible. His blackboard illustrations were deftly drawn and were what they were intended to be -- illustrations. Humorous flashes were not wanting, but the instructional element was chiefly manifest. He had a noteworthy habit of catching the eye of some listener, and talking at that eye for some few moments; then changing to another. His was not the blank staring at vacancy or some beautiful color in the mosaic window, but the eager looking at the individual hearer to see if the facts given "took hold." The impression left on all minds at the close of each of the six lectures was that he had scarcely opened the treasury of his knowledge or more than moved the surface of his powers as a teacher.

We cannot do better than quote in brief the words of Prof. W. A. Lamberton, Professor of Greek in the University of Pennsylvania, who said, at the close of the last lecture: "I told you on Monday of last week before the first of Dr. Gregory's lectures that I had great pleasure in introducing him, and you would have the pleasure of listening to a great scholar. You know now, without my telling, that you have had the pleasure of listening to what is very much better than that, a great teacher. The great teacher is the scholar humanized, is the scholar brought into contact with his fellows; feeling not only the interest and importance of his own subject, and recognizing as all good scholars are able to how that subject touches humanity at large,

of the apostles, probably, most Christians had some Hebrew books or rolls. The Hebrew text turned from the right hand side to the left; the Greek text from the left to the right. A roll containing the Gospels, or the Acts, or other books would be joined to the roll of some other book, and thus bound up, as we would say, into one volume. There was no order in the matter. The papyrus being brittle, being constantly in use, pieces would break off here and there, on the side or in the body of the roll, leaving portions of the written surface broken, and sometimes great cracks or breaks in the manuscript. Such material was not calculated to last very long, and there is very little doubt that the originals of the New Testament passed away very soon after they were published. It is possible that these documents remained for two hundred years, but it is not at all probable. It is not probable that the thought occurred to them to be careful in preserving the originals.

Now at the end of the first century they must have had a feeling that, after all, it is not likely that the second coming of Christ will be tonight, or tomorrow, or next week. For some reason Christ is pressing back His second coming. We must make some preparations to have our sacred sheets, or rolls, or volumes, last a much longer time. People then began to use parchment, as having decided advantages over papyrus. It could be made as long as they pleased; it could bear bending and creasing much better. It was made chiefly of sheepskin, though sometimes of asses' skins and calf-skins. Naturally, therefore, the New Testament documents were written henceforth on parchment of sheepskin.

Did they continue to write upon rolls? Yes, certainly, for some time. But it is a natural question: When did they cease to write upon rolls, and why? Rolls are picturesque; why not use them? They are heavy to hold in the hands and arms. To compare one text in a roll with another in the same roll is quite difficult. You may have to unroll many feet of its length, and roll it on another spindle. Then to get back to the original which was being read, requires another act of labor. Now we do not know when people ceased using rolls and began using books. It was a happy thought of some one to write on both faces of a papyrus

or parchment; but we do not know when this was done. It seems probable that books in the present form were made somewhere about the fourth century, or about the year 300 A. D. The oldest ones we have are of the fourth century. [Parchment was here described by the Professor; sometimes of a comparatively smooth and bright or polished side, not taking ink as quickly as the other side. The Professor in his researches in Paris came to the conclusion that the soft side was the flesh side and the dark, rough side was the hair side of the sheep; but possibly came to a wrong conclusion, as he admitted.]

The New Testament originals must have been of papyrus, but the earliest copies were on parchment. There is but one manuscript made in book form of papyrus, so far as known. The owner asks a very high price. It is a piece of the Old Testament, of Zechariah and Malachi.

The next step was to "piece together" four separate pieces of the parchment, and make a four or three columned book-page. And there was soon an important addition, in that there began to be the writing on both sides of sheets, the front and the back.

At the British Museum I asked to be shown the oldest MSS. in Hebrew having leaves. Those earliest MSS. were written in three columns, and not four. They were very much like a roll in that nothing was written on the back side of the material. The writers had not turned over and written on the reverse side. It was so also with the Latin MSS., showing that they had been written in a way or form similar to the roll, and the sheets were "gummed" or glued together later.

Then, following papyrus and parchment, came real paper. You find mention made of cotton and of silk paper. The Arabs began to make paper in the eighth or ninth centuries. The Chinese introduced the cultivation of cotton into India in the twelfth century. And the gist of the matter is this: The Arabs began to make paper at Samarcand, probably from bamboo shoots and flax, and this paper they continued to make from the ninth century to the present time. And you can see what relation the question of the age of a MS. has to the question of the material on which it was written—papyrus, parchment, or paper. The two former were still a large matter of commerce until about the tenth century. At that time rice paper came into vogue, and there was no more papyrus paper.

It may be said with truth that the New Testament manuscripts were never or rarely written on paper, and for the reason that parchment was always deemed the "honorable" material. If you desire today to buy a Bible, you will not take one printed on such paper as is used by the *Daily Public Ledger* of Philadelphia. It is too thin a material, not of noble quality. So it was in the later New Testament times: one desired the best parchment and the best of ink. Still later, why were the MSS. of the New Testament Scriptures written on paper? Because their purchasers could not afford to pay for the better material.

Paper written books will rarely be found earlier than the fifteenth and sixteenth centuries. Paper MSS. are not common at all.

How were the MSS. written? With what? Ink of what color? We find brown and pale yellow as well as black ink; but I have very little doubt that always the ink upon the MSS. was originally black. I do not believe that any brown ink was ever used; it was black, but has faded. They were not able to make a black ink to be everlasting. But, actually, we do find a rich brown, and sometimes it rises or stands up above the paper. Sometimes it is pale or a dark dirty color. Something has caused this change from black. A most beautiful black is found in MSS. from Armenia and Syria; they had a taste for good ink and knew how to make it.

How were the MSS. written? A stylus has a point at one end and a flat or knob surface at the other. If you tried to write with your dull-pointed lead-pencil, you would see how it would work dipped in ink. Very poorly. The stylus was made to work or write on wax. It is more than probable that most of our MSS. were written with reed pens. They are used today largely in the East. But, you say, did they not have goose-quills? Possibly, but not for use.

[Specimens of Greek writing were shown on the blackboard—large, capital letters; small, "lower-case" letters, running or "script" hand.] The most beautiful form was the large-size or capital letter writing, the common form up to the ninth century. Then they began to write letter joined to letter, with no divisions between them, and no break between words. Small letters came into use about the ninth century and were continued up to the time of printing. Some of these forms were very hard to read.

THE CASE OF BARBEE & SMITH

PROF. F. M. GRACE, D. D.

THE Conferences of the Methodist Episcopal Church, South, are now meeting every week in the northern and middle portion of our ecclesiastical territory, and most of them are taking action on the case of the Book Agents with reference to the Publishing House claim against the United States. It is manifest that a strong influence is being brought to induce the Book Agents to resign, and some Conferences have demanded the resignation of the Book Committee also. It cannot now be denied that very great and widespread dissatisfaction exists against those agencies for their conduct in the collection of this claim. But as those Conferences that have already spoken are on the border, it is by no means certain that their action will be followed by the extreme South, or even those of Tennessee, within which State the Publishing House is located. The Holston and the Tennessee Conferences both meet this month, and lively times are expected in them. Dr. R. N. Price, editor of the *Midland Methodist*, is a member of Holston, and he has taken very strong ground in his paper for a full and free discussion of the matter

before the Annual Conferences and also in favor of a called session of the General Conference. On the other hand, Dr. E. E. Hoss, editor of the *Christian Advocate* at Nashville, who is also a member of the Holston Conference, has sought to hold down public discussion and to leave the question for the Bishops and their advisers to settle as best they can. Both these editors, however, advocate the tender of the full sum received from the Treasury back to the United States. We learn from a private source that Senator Bate, of Tennessee, thinks this the proper thing for the church to do, with the hope that the Senate will accept the proffered sum and will then take new action to pay the church claim without loss to the claimants. But public opinion seems inclined to oppose this policy in the tier of Conferences bordering the Atlantic and the Gulf. Most of the *Christian Advocates* in these States have spoken against returning the fund to Congress, or even finding fault with the Agents. Bishop Keener, the Senior Bishop, though now superannuated, is positively against the action of his colleagues, and says the church cannot afford to permit Barbee & Smith to resign their office. He holds that their course has already been approved by the General Conference, and that it needs no further investigation.

The action of the different Conferences up to date may be classified as follows: The West Virginia, Montana, Denver, Columbia, and Western took no action. The Missouri, St. Louis, Southwest Missouri, and Illinois demand the resignation of the Book Agents. The Kentucky, Louisville, Pacific, and Los Angeles are satisfied to leave the matter in the hands of the Bishops.

The question now is: What will the Bishops do in the premises? That they do not intend to call the General Conference together is manifest from the fact that they have not indicated such a purpose before the assembling of the Annual Conferences upon whom devolves the duty of selecting new delegates or of re-appointing the old ones. It seems to be their plan to await the action of the Annual Conferences.

So far the action of the Conferences, as reported, has been in favor of the return of the money into the Treasury of the United States; but the declared purpose of the Bishops was to return the money only on condition of certain action yet to be had by the Senate. The report of the Senate Committee was made at the close of their late session, and may or may not be taken up at the meeting of Congress on the first of December next. If the Senate should then take "affirmative action" on the Committee's report, the Bishops have pledged themselves to take steps to have the money returned. If no such action be had by the Senate, it is presumed the matter will be laid to rest. But supposing the Senate to take the action required by the Bishops, it does not follow that the money can be returned by the Bishops without some further action by the church. Some hold that only the General Conference has power to authorize such a proceeding, and it is asserted that in case the Bishops assume to act without this authority,

they will be enjoined in the courts of the United States by those who oppose the return of the money. So that it seems by no means certain what will be the result, even though a majority of the Annual Conferences be in favor of the proposed action of the Bishops.

As to the case of Barbee and Smith as individuals, they will be held responsible for their moral conduct by the ecclesiastical bodies to which they belong. Dr. Barbee has already been tried before a committee of preachers appointed by his presiding elder, and they have reported him guilty of no crime. Nevertheless he may yet be accused and tried by his Annual Conference. Mr. Smith is only a layman and may be arraigned by the pastor of his church, but it is not probable that this will be done pending the action of the Conference in the case of Dr. Barbee. As the act of an agent is somewhat a different thing from his act as a person, it may turn out in favor of these brethren that in whatever their error consists, it was done in behalf of the church and not to conserve their own interest. We may disown the act of an agent in our behalf and yet in view of his loyalty to his principal we may condone his fault. The church may deplore their action and even make a tender of the money, but it does not appear from present indications that Barbee and Smith will be severely punished. Logic may point in that direction, but sympathy draws the other way.

[An associated press dispatch sent from the seat of the Holston Conference at Knoxville, Tenn., Oct. 18, states that the Conference endorsed the action of the Book Agents, Barbee & Smith, with regard to the war claim, and that Dr. R. A. Price, editor of the *Midland Methodist*, then resigned. — *Ed. HERALD.*]

Hiwassee College, Tenn.

IN MEMORIAM

N. A. M. ROE.

GRANDMA CARVER had no money to spare. Seventy years old, and still going about among the people of her own and the neighboring towns, doing sewing, braiding rugs, mending carpets, helping clean house, and trying to hold fast to health and strength just as long as possible, in order that she might not be dependent — on whom? Indeed, there was no one of whom she could ask a home or support. The gray house on the bleak top of Cass Hill, provided by the town for its poor, must be the resting-place of her last years. She never spoke of it, and no one knew the fear hidden deep in her heart that she might some time be an inmate of that place.

A member in good and regular standing in the Methodist Church, she was always much interested in whatever pertained to its welfare. The denominational paper was her special pride. Questions of the day, missionary items, the wise sayings of Methodism's brightest men, all found a place in her memory, when once sifted from its columns and stored in her mind. In spite of her poverty she did something to help swell the list of subscribers. An aged milliner whose helpless, withered hands had been

idle twenty years, read the columns of the *HERALD* each week because Grandma Carver had paid for the paper in her name. Joe Waters went from reading the *HERALD* to reading the Bible, and by-and-by a new star was added to a crown that was being prepared for "a saint on earth," as some called Grandma Carver.

But saints cannot stay on earth forever. "God's finger touched her, and she slept." All ready, she had only to fold the twisted fingers and close the tired eyes, and all the world was shut out from the new life upon which she had entered. Until now the people of the town had not stopped to think how large a part she took in every life within its borders. Birth and death alike called for her assistance; weddings and funerals needed her ready hands and sympathetic face; children cried because the wrinkled face surmounted by the quaint cap would never again be seen in their homes — they would miss the stories she used to tell them of a mysterious region she called "long ago;" old people of the village told of days of sorrow or gladness, spoke of the days of used-to-be, memories brought back by the sight of the calm white face lying just within the altar where she had knelt so many times. Only words of praise and blessing could be spoken of her.

Each one, as he turned away, wished he could do something for her whose glorified soul would never want anything more now; satisfied, when waking in His likeness.

There were no vacant seats in the prayer-room that night. Many unused to frequent the meeting had come because of the solemn service of the afternoon. Many gave testimony as to the power of her words in their own lives. Joe Waters wept in the back seat, and an old woman was brought in, carried in the arms of two men, and placed on the front seat. It was the milliner.

Grandma Carver was buried in the church lot, and the trustees made all suitable arrangements for a monument to be set in the spring, but there were many poor ones who felt that they must do something to honor her, though they knew not what.

"That last day she was to my house," said a quavering voice. "You know she died settin' right in my rockin' cheer jest where the sun splintered inter the window, and made her look jest like a saint, as she was, with a halo, sort of, round her head. She was a-tellin' how she'd got five subscribers — herself, an' Miss Benson, an' Joe Waters an' two new ones — an' she was jest as pleased, an' she says, says she, 'I wisht I could make it fifty;' an' then she leaned her head back and smiled to think of it, an' she died with that smile right on her face, an' I fer one b'leve we'd oughter make that list fifty so't the sayin' may be fulfilled, 'dead, yet speaketh.' I don't know nothin' she was more interested in than the *HERALD*, an' if she knows — I wisht I'd done it while she was here," and with a sigh the speaker sat down.

Here was something all could do, and it was but a short time before a list with fifty names was handed in. More than

that, it was to be a perpetual list. The children were to take it up as the fathers and mothers dropped out, and so from generation to generation, so long as one remained who knew or had ever heard of Grandma Carver.

Would not a fund in every church be a pleasant way of honoring some departed saint, whose work and words have been a blessing to its members? — a perpetual list that shall be carried forward from year to year, as is the Carver list of which I have told you, where when one drops out another takes his place and the number is ever the same.

Worcester, Mass.

TITHING AS AN EXPEDIENT

REV. EDWIN H. HUGHES.

BEING one of those who dissent from the impression given by recent editorials on the subject of tithing, I have asked and received the kind and unhesitating consent of the editor to express my opinion in these columns. This I now do in charity and good faith.

On this subject, as indeed on all other subjects, extreme views are possible and even easy. It may be extreme to insist on tithing as a Divine mandate, carried over into the new dispensation and laid hard and fast on the Christian's conscience; it may also be extreme to declare it "unchristian," and to give the general impression that it is unrighteous. Between the extreme which argues for tithing as mandatory and the extreme which argues against tithing as unchristian, there is a safe medium where one may urge tithing as in many cases an excellent expedient. Putting it in this broad way, you make room for those who can give more than one-tenth and room also for those who must give less than one-tenth. "Tithing as an expedient," therefore, states the position of this article.

The method which the editor adopts in his editorial of Sept. 25, is by no means convincing. Tithing is condemned, not because it is forbidden in the New Testament, but because its treatment as a distinct obligation is omitted. Several years ago I read an article by a Roman Catholic priest which discussed the Sunday question in just this way — his point being that, since the observance of the Lord's Day was not distinctly commanded in the New Testament, the only ground of our present Sunday is ecclesiastical. This is also the line of argument by which our Baptist friends rule out any rite initiating children into the religious life of the new dispensation. But where the question relates not to the fulfilled types of a religious system, but to the unfulfilled duties of the perennial religious life, it is not always wise or fair to construe silence into abolition. The editor has not quoted any Scripture which in any sense condemned tithing. A fair interpretation of the Saviour's words will not find "something like an implied rebuke." The Master condemned, not tithing, but the pharisaic spirit. If the Pharisee, in the second case cited, had boasted that he had given all his goods to the poor and was ready to give his body to be burned, the same answer of Divine rebuke would have come to his formal and loveless heart.

The most, then, that can be gotten out of the argument from Scripture is this: The New Testament fails to urge tithing as mandatory in the Christian dispensation. From that conclusion, held for its exact worth and not construed into a prohibition, there need not now be any dissent. It may be true to the Biblical facts. At any rate, I know of no passage in the New Testament that commands tithing. Neither do I know

of any passage that commands joining an outward organization called the church, unless one makes the command to be baptized to mean just that. By today's mail there has come to me a pamphlet which condemns all of our churches because the New Testament omits to command the details of their organization and work. Within a few weeks a professing and baptized Christian has refused to remain a member of the visible church on the ground that the New Testament fails to command such union. He lifted the matter up to the ideal, spoke of his belonging only to Christ, professed a communion with all real saints, but on the ground of Scriptural omissions refused to be connected with any church organization. Where would one find the plain command for which this person asked? The argument from omissions is dangerous.

Granting thus that the New Testament does not make tithing mandatory on the Christian conscience and that it fails to condemn it, it would seem that there was a margin for considering tithing as a practical expedient in the work of Christ's kingdom. The editor carried over into the second part of his editorial of Sept. 28 a conclusion that the argument did not warrant. He presumes that tithing is wrong because it is not commanded in the New Testament, and so makes the point that for a pastor to use it to increase his collections is to adopt "Jesuitism in its worst form." Allowing the premise — that tithing is wrong and known to be wrong — the conclusion is sure and just. But if one urges tithing upon some people, not as an obligation on the Christian conscience, but as a good beginning and test of systematic giving, the editor's argument does not apply. The debate must therefore centre around the practical question as to whether tithing, urged as now suggested, would further the Master's kingdom. Tithing, presented as expedient in many or most cases and as opening up to a system of giving, involves no Jesuitism whatever; and if in urging it in this way we seem to be following in any degree a singularly successful "ecclesiastical monstrosity," the Mormon hierarchy, it may be well for us to think of Him who advised His followers to learn something from "the unjust steward."

What practical objections may be brought against tithing? The editorials have suggested one, namely, the Christian must be taught that not simply one-tenth but all that he possesses belongs to God. If the teaching of tithing as an expedient could be fairly taken to imply that all things were not the Lord's, the objection would be weighty and even fatal. But the truth is that where tithing was made mandatory it was never taken as implying any such monstrous teaching. A reading of the Old Testament will show that the Jew, with the mandate of tithing laid upon his conscience, never believed that only one-tenth belonged to God; the most that he believed was that one-tenth belonged to God for a special purpose. The Jewish literature overflows with the idea that all things — gold and silver, the cattle on a thousand hills, the very fullness of the earth — are God's property. In theory the Jew, like the Christian, knew of nothing outside that Divine ownership. The truth is, that if you advocate tithing, either in the way of mandate or expediency, you do not imply to any fair and competent mind that God's rights are limited. It may be that unfair and incompetent minds will draw that conclusion, just as many now seem to feel that, since one-seventh of their time belongs to God in a special sense, He may make no sweeping claim on the other six-sevenths. This objection does not disprove the expediency and benefit of tithing, as now advocated, any more than it disproves the expediency and benefit of a holy day. The proper way of putting the case is not the antithet-

ical way, "one-tenth or ten-tenths," but rather the conjunctive way, "one-tenth and ten-tenths."

Another objection is that selfish people who ought to give half their income or the whole of it will gladly dole out their tenth in buying themselves off. It suggests, too, a real difficulty. It is a difficulty, however, that arises not from the evil of a method, but from the evil of a person. If a man treats the Lord in this fashion when tithing is urged only as an expedient, will he do any better if the law of his own liberty in giving is urged upon him? It should be borne in mind that we do not seek to interfere with liberty; to urge anything as expedient does not in any sense abridge liberty. But in the above instance it is plain that the man's liberty is the very crux of the case. The only way to answer this objection, then, is to appeal to facts. Take a congregation where tithing has not been tried and note results; take the same congregation after tithing has been tried and note results. We offer a concrete instance: Wesley Chapel, Cincinnati, has tried both methods. Its pastor, Rev. J. W. Magruder, began by enrolling one hundred and eight members as tithers, the whole matter being made purely voluntary. Here are his words setting forth the results: —

"The effect was almost magical. Notwithstanding there were only about sixty who who tithing during the entire twelve months of the year, the books show that these paid to current expenses and benevolences nearly twice as much as all the other four hundred and forty members. A surplus was left in the treasury at the end of the year, after all bills were paid; the apportionments for benevolences were met for the first time within living memory, and the two-million-dollar line for missions was reached without a struggle.

"The result is the more remarkable in view of the fact that times were never so hard, and the incomes of members were diminished, while scores were out of employment either all or a part of the time. Had the usual methods of raising money been in vogue, the books of the treasurer indicate that there would have been a hopeless deficiency in the current expense fund, and the benevolences would have dropped to scarcely more than half the usual amount. Instead of having the most spiritual year in the recent history of the church, with an ingathering of one hundred and twenty-four new members, the life of the people would have been sapped and their piety exhausted in suppers, entertainments, and fairs."

It would appear from some things written by my good friend, the above-named pastor, that he regards tithing as an obligation. While in this, perhaps, many would disagree with him, he has certainly proved that the adoption of this system was a most successful expedient. If in this case any one made a decrease because of the tithing system, so many more made an increase that the general practical value of the method was fully proved. It is not possible to mention a single case where the adoption of tithing by a group of Christians led to any decrease of revenues. If it works in this way, and is not condemned in the New Testament, why may it not be used as an expedient for God's glory?

It may be well to add a word more on one point before urged. The most ardent advocate of tithing, whether as mandatory or expedient, should not allow it to obscure the divine ideal of consecration as given in both the Old and the New Testament. Nor have I ever known a case where tithing, used as I have advocated, obscured that ideal. My first impressive lesson on this theme came to me from a New England Methodist whose advice to young Christians was to begin a system of benevolence and prudence as follows: "Give a tenth and save a tenth." He himself began years ago to give one-tenth of his income to the Lord's work. As he prospered he passed beyond this figure and has at times given in benevolence more than half his income. William Colgate began in this way. Of the first dollar he earned

he gave ten cents to the Lord's work. As he became prosperous he gave "two-tenths, then three-tenths, then four-tenths, then five-tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord." One will be surprised in conversing with or about the princely givers of the churches to find how many of them began by consecrating the tithe to God. This drew them toward the larger thing; it did not obscure the ideal. Personally, I have never yet succeeded in getting any young persons to adopt the tithing system as an expedient and test of their giving without finding that they have grown in both liberality and spirituality.

We face, then, a condition. We have been urging the Christian ideal — how faithfully our people know; we will continue to urge that ideal unceasingly. Heretofore we have feared to urge the trial of any system to be used by our members as a leading toward better results. The consequence is that a majority of our churches have an annual deficiency in current expenses and carry a debt on church property, while the church papers, pastors, and missionary secretaries work together for years to persuade our people to pay an average of eight cents each in order to remove the missionary debt. For myself, I have found that the great difficulty lies in an absolute lack of system among our members. The pastor, upon coming to know his people's habits, finds that the most of them are giving on impulse. Some of them say, and say truly, so far as I know, that the system suggested in the editorial of Sept. 28 relates only to the specific case of giving to the poor and has no general binding force. It is to be questioned whether a system can be urged as made mandatory in the New Testament. The best we can do is to seek for a good expedient. A Christian young man in April last refused to subscribe a weekly amount on this very ground. He said that he would give what he could each week, but that it was not ideally Christian to "keep books with the Lord." So far as the New Testament argument was concerned he defeated me; so far as the expediency of the matter is concerned I was in the right. Our weekly-offering system is based on the Old Testament principle, if not on the Old Testament figure.

On coming to a church a pastor finds that his people, with some noble exceptions, are far below the Old Testament standard of giving; he finds also that many have no system whatever; he finds that the faithful urging of the ideal on the part of his predecessors and himself has not brought the desired results. What is he to do? May he not do what God did with a people in a similar case? May he not urge tithing as the beginning of a system, not as a finality? To say that this method of aiding the people to a system is immoral and unchristian because it was adopted by the Lord in Old Testament times, does not suggest a sober view of the case. The one-tenth was not chosen for the ancient community without reason. God, in selecting it, did not reach out into the dark. It had a certain fitness for the average life. If it served as the training school for the race working toward the Christian dispensation, why may it not serve the same office for hundreds of thousands of our people who would thus work nearer to the Christian ideal of giving? And just as we use the Psalms while still preaching the New Testament ideal of worship; just as we present the Ten Commandments to many while still faithfully preaching the ideal of the Master's twofold command of love, why may we not urge tithing as an expedient and as leading out toward ideal Christian giving? In my own life and in the lives of some of my people I have found tithing valuable as now suggested. I have never urged it as either mandatory or universal. I have secured good results without an iota of harm. I am not so afraid of the ghost of Judaism as to fail to suggest to my brethren the expediency of God's own, though old, method of educating men toward Christian liberality.

Malden, Mass.

THE FAMILY AT AN UNMARKED GRAVE

EMMA C. DOWD.

Plant roses there at her feet,
Red roses, full and sweet, —
For the fragrance and the hue
Her gray life never knew;
Plant roses there at her feet.

Plant laurel here at her head,
Crown for the saintly dead, —
For the sacrifice and strife,
For the patient, loyal life;
Plant laurel here at her head.

Plant lilies over her breast,
White lilies, fraught with rest, —
For the glorious joy and peace
Born at her soul's release;
Plant lilies over her breast.

Lilies, laurel, roses —
Fairest from earthly closes!
Bloom ye till life be spent,
Her only monument,
Lilies, laurel, roses!

Meriden, Conn.

Thoughts for the Thoughtful

"Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway?
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet."

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do; and what I ought to do, by the grace of God I will do."

There are a great many church-members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this nineteenth century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them. — D. L. Moody.

Duty forbids you and me to spend all our time in meditations, however profitable, or in devotions, however holy, or in psalm singing, however sweet. There is too much work to be done — too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain-tops should fit us all the more for the humbler valleys of every-day life. — Theodore L. Cuyler, D. D.

The mystery of annealing glass, that is, baking it so that the color may go clean through it, is now by some casualty quite lost in England, if not in Europe. Break a piece of glass painted some four hundred years since, and it will be found as red in the middle as in the outside; the color is not only on it, but in it, and through it. Whereas, now all art can perform is only to fix the red on one side of the glass. I suspect a much more important mystery is much lost in our age — the transmitting of piety clean through the heart, that a man become inside and outside alike. Oh, the sincerity of the ancient patriarchs, inspired prophets, holy apostles, patient martyrs, and pious fathers of the primitive church, whereas only outside sanctity is too usual in our age. Happy the man on whose monument that character of Asa (1 Kings 15: 14) may be truly in-

scribed for his epitaph: Here lieth the man whose heart was perfect with the Lord all his days. Heart perfect, O finest of wares! All his days, O the largest of measures! — Thomas Fuller.

Men never see the heaven above them except when their eyes are wet. Sufferings are the hammer and the chisel; God is the Artist who recognizes the possibilities that are hidden within us; we are the blocks of marble, and if we are conscious of what we may become we cannot cry, "Father, save me from this hour!" but must needs pray, "Father, glorify Thy name," and then angels will come from the upper air and minister to us. — Rev. George H. Hepworth.

As in the wilderness when the rain comes down, and in a couple of days what was baked earth is flowery meadow, and all the torrent-beds where the white stones glistened ghastly in the heat are foaming with rushing water and fringed with budding willows — so in the instant in which a heart turns with true desire to God, in that instant does God draw near to it. The Arctic spring comes with one stride — today snow, tomorrow flowers. There is no time needed to work this telegraph; while we speak, He hears; before we call, He answers. We have to wait for many of His gifts, never for Himself. We have to wait sometimes when by our own faults we postpone the coming of the blessings that we have asked. If we are thinking more about Absalom and Ahithophel than about God, more about our sorrows and our troubles than about Himself; if we are busy with other things; if having asked we do not look up and expect; if we shut the doors of our hearts as soon as our prayer is offered, or languidly stroll away from the place of prayer ere the blessing has fluttered down upon our souls — of course we do not get it. But God is always waiting to bestow; and all that we need to do is to open the sluices, and the great ocean flows in, or as much of it as our hearts can hold. "My soul thirsteth" is the experience of the one moment, and ere the clock has ticked again, "My soul shall be satisfied." — Alexander MacLaren, D. D.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there;
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight, reiterated touch
Of help and kindness lighten all the day?

There is no little and there is no much,
We weigh and measure and define in vain;
A look, a word, a light, responsive touch
Can be the minister of joy to pain.
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.

— Susan Coolidge.

There are many people living in the midst of unattractive circumstances, amid hardships, toll and care, whose daily life breathes out gentle music which blesses others about them. They do no great services, but they crowd the hours with little ministries which fall like silver bell-notes on weary hearts. They are faithful in all their commonplace duties. They are patient under all manner of irritating experiences. They keep happy and contented even in times of suffering and need, cheerful and trusting even in want. They live in quiet harmony with the will of God, making no jarring discords by insubmission or wilfulness. God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes

set upon the staff. After the music is written faultlessly, the singer or the player must render it perfectly, or there will be discord. We all know how one untrue voice may mar even the noblest music by singing falsely. To make our life beautiful music we must be obedient and submissive. — J. R. Miller, D. D.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the churchyard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing. He made you for an end. Find out what that end is; find out your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood and a drawer of water, do something in this great battle for God and truth. — Spurgeon.

VACATION TENDENCIES

ELIZABETH E. BACKUP.

WE accept vacations. They are an American institution, and we class them among our inalienable rights. Woe to the voice that is lifted up against them! Personally, we have an affection for vacations. What pleasant memories linger around the weeks spent at the seashore or in the mountains! The weary body gathers new strength and elasticity, and the jaded mind is rested and refreshed, and returns with a new zest to the problems of life.

Yet we see many things in our journeys to and fro that we could wish otherwise. We wonder, sometimes, why it is that so many Christians require a vacation from their religious privileges and duties, and their religious convictions. We meet people who abstain from church attendance, and spend their Sabbaths in climbing mountains and visiting places of interest, and we should class them among the world's people did we not accidentally discover that they are members of some church "in good and regular standing." Doubtless they would plead that with nature they were near to nature's God, and thus worshipers, or they would plead the brevity of their vacation and the necessity of making the most of their time. Perhaps they do not give a thought to the shrewd worldly people who congratulate themselves that all lines are now obliterated, and that there is little difference between a saint and a sinner, and as for the Sabbath it was made for man, and men have a right to enjoy it each in his own way. Probably it does not occur to them that they have lost an opportunity to sanctify the Sabbath and to uphold it before the eyes of those who have perhaps little reverence for the day.

Even people who let their light shine, sometimes compromise a little during vacation. Of course, we would not do such a thing at home, but it is different here. Then one does not like to appear set or strait-laced, and thus the so-called sacred concerts are attended, the "hops" and other gay scenes are often frequented, and one almost unconsciously gives one's influence to a lightness and frivolity which would be regarded with disfavor amid the atmos-

phere of the home life. One is in Rome and accommodates one's self somewhat to the customs of the Romans.

There are those, all honor to them, who magnify the Christian profession wherever they are. With sweetness and gentleness they follow their own convictions, frowning on no innocent amusement, entering into the life about them so far as they may, but never forgetting their obligation to be Christlike, and to so walk as to meet His approval. They leave behind them when they return home, the sweet savor of a consistent Christian example, and they return fortified anew for the trials and temptations of life. Shall not more of us determine in the future to follow in their footsteps, and especially to make our Christian influence felt during our vacations?

Roxbury, Mass.

"SOME TIME"

Some time, when we shall say "Good-night"
at parting
"Twixt sun and sun,
And hand from hand be loosed, and strange
tears starting,
Leave hearts undone,

It may be, ere the coming of the morning,
The gates are drawn;
And I — or thou — called to the King's
adorning,
In silence gone!

Or thou — or I — and cold hands mutely
crossing
A songless heart;
And pallid blossoms in the hair's soft gloss-
ing
And braided part.

And then — and then — can sorrow's voices
follow
An opening sky?
Burden the soul, risen like fleeting swallow,
Dear Heart — or I?

Nor cold, nor careless, let "Good-night" be
spoken
At dark's threshold;
Long years may number ere its seal be broken
In sunrise gold;

And eyes to eyes a steadfast message carry,
Perhaps life's last;
The bidden soul for farewells may not tarry
Till night be past.

Lest, haply, ere the coming of the morning,
The gates are drawn;
And I — or thou — called to the King's
adorning,
In silence gone!

— LOUISE DUNHAM GOLDSBERRY, in *West-
ern Christian Advocate*.

ENJOYING RELIGION

MANY Christians accept religion as some do poor health — in a spirit of mild resignation, something which must be borne with, but from which not much comfort is to be expected. The voice, therefore, is plaintive, the general bearing is subdued, the undertone of life is sad, and the whole appearance is indicative of a martyrlike spirit which suffers some mysterious sorrow.

One seldom hears religion spoken of in a voice which is natural. Many of our ministers have "holy tones," which they pull out like certain stops in an organ. People in the prayer-meeting or class-room usually adopt the tremolo, not infrequently ending in a positive whine. Even in our Epworth Leagues and young people's conventions there is a tendency to the pathetic and lachrymal. Most of the appeals, the exhortations, the experiences, in our public services are of the wailing order, and seldom does one hear a bright, cheery, heartsome voice ringing out its glad invitation to discipie-

ship. Now all this is unnatural. It is a species of cant. It creates suspicion. Doubts are aroused in the minds of the listeners. The sincerity of the speakers is questioned. But worse than all, the hollow lugubriousness with which religion has been presented has put it in a false light, and given an impression entirely misleading.

Would a commercial traveler use such tones and phrases in presenting his goods? Would a recruiting officer speak in this way when addressing a company of young men? If this spirit animated a regimental band, what a sorry time the men would have as they marched into battle! A religion without enthusiasm, without exhilaration, without the sense of conquest, is a poor, limp, lackadaisical thing, of little use to its possessor and of no use to any one else.

The secret of St. Paul's magnificent success was in his thorough enjoyment of religion. So completely did he enter into its spirit that from first to last he was a conqueror and a hero. He never whined. He never affected the martyr. He never spoke regretfully of what he had to give up. He never sighed and moaned over the sacrifices which he was called to make. And the reason is simple. He was so identified with Christ that the gladness, the joy, the glory of living fairly thrilled him. It is true that he speaks of the cross, but invariably only as the background of the resurrection. The Christ whom he preached was not dead, but living; not buried in the earth, but highly exalted; not a doleful memory, but a mighty, conquering Redeemer, through whose Gospel the world is to be saved. Is it any wonder, then, that St. Paul's ministry was of irresistible sweep and power?

When one thinks of what religion means — the divine assurance of sins forgiven; the actual, definite indwelling of the Holy Spirit; heavenly strength for moments of temptation and weakness; comfort in the sorrows and burdens of life; guidance in perplexity, peace in adversity, light in darkness, help in distress, the knowledge that we are under the care and protection of God, victory in the hour and article of death, and then an eternity of bliss — it is impossible to imagine why praise should ever languish on our tongues, or devotion lose anything of its heat and flame.

But there is a great difference between enjoying ourselves and enjoying religion. In ourselves we are subject to moods, conditions, circumstances; hence one time we may be on the mountain, and at another time in the valley. But the one who enjoys religion is not the creature of emotions. He is "steadfast, unmovable, always abounding in the work of the Lord."

Enjoying religion means entering with heart and soul into all the activities of the church. It means the consecration of the whole being to the service of God. It means visiting the sick, helping the poor, welcoming the stranger, comforting the sorrowing, dealing gently with the outcast and the fallen — in short, it means to be like Him "who went about doing good."

Then let us put away whining and crying and quavering. Religion is a glorious sentiment, but it is not sentimental. It quickens. It inspires. It calls out the best and the highest of which mortals are capable. It takes us out of the horrible pit of our own littleness and selfishness, and sets our feet upon a rock of character and strength. Nor does it cease its work until it has put a new song into our mouths, "even praise unto our God." — J. WESLEY JOHNSTON, D. D., in *Christian Advocate*.

— The majority of church-members give nothing to missions, in money, prayer, or thought. Many give in small sums, as they can. There are also large givers, who first give themselves to the Lord, and then conse-

crate all theirs to Him. On a wealthy man's desk was seen over one drawer the letters "M. P.," which he said stood for "My Partner;" and God's portion was never lacking. — *Bishop Ninde*.

THE BEQUEATHMENT OF AUNT FAITH

"IT'S a bequeathment," Aunt Faith wrote, "but I'm going to send it to you before I die. Don't slip it away in a corner, dear — read it through."

Rachel Ainsworthy glanced down at the worn little book in her lap, whimsically. It was thumbled and faded and forlorn, and it looked for all the world like one of Aunt Faith's "heathen" trying to put on airs in blue and gold! The girl touched it gingerly with the tips of her fingers.

"It looks microbe-y," she murmured, "and it smells — it truly does — like a boiled dinner. Ugh!"

She stood up and let it slide slowly to the floor, and then, with her toe-tips, she "persuaded" it along the soft rug to the closet door.

"There!" she said aloud, with a little laugh, "I didn't slip it into a corner. I left it right in the middle of the closet. How funny Aunt Faith is — how much like her it was to 'bequeath' me that dingy, out-at-elbows little book! I knew it had something to do with her heathen the minute I 'sat' my eyes on it, as Philip says. I suppose it's one she lent round to them."

"Lent round to whom?" a gay voice cried, at the door.

"The heathen, Joyce Anthony. I was talking to myself 'out loud.'"

"And I was eavesdropping," Joyce cried, slipping into a chair, with a flurry of dainty skirts. "Now go on — talk to yourself some more. Whose heathen, and where?"

"Aunt Faith's, and I suppose they're right here in our midst."

"Dear me!" exclaimed the visitor, gathering up her draperies in mock alarm. Rachel laughed.

"Oh, they're not under the bed, my dear, or in the clos — yes, I don't know but they are in the closet!"

"Worse and worse," groaned Joyce.

"I've a good mind to look and see," went on Rachel's laughing voice; "but I'm going to put my gloves on before I touch them!" She tossed over the contents of her bureau drawer and found a pair of kid gloves. Her face was full of quiet fun as she drew them on.

"Poor Aunt Faith! There, now I'll investigate. I'm proof against microbes!"

And the little book, in its faded finery of blue and gold, was picked up again and brought out into the sunlight of the beautiful room. The two girls bent over it together.

"It's my latest legacy — 'bequeathment,' Aunt Faith calls it," explained Rachel. "Doesn't it smell of onions, Joyce Anthony?"

"Some," admitted Joyce, daintily sniffing. "Why, it's a birthday-book, as sure as I live; and do look at the writing in it, Ray! Look at this place — printing, and as up-hilly and down-daley as the Chilkoot Pass!"

"Yes, even Philip can print better than that," Rachel said, thoughtfully. She was making a rapid mental computation of the dates opposite the queer, straggling name. Forty-nine years old! Then she noticed the name itself.

"Why, that's Biddy O'Brian — O'Biddy, Philip calls her. She's our washerwoman."

"Dear me!" murmured Joyce. "What a funny birthday-book! That's probably where the cabbage and onion flavor comes from!"

"Yes — one of the places. I suspect there are plenty more to follow. Turn over a leaf,

my dear — "Timothy B. Hickett;" he's the old man that saws wood. "The See-saw Man," Philip calls him. Philip is acquainted with all Aunt Faith's heathen. He's quite intimate with the See-saw Man."

The dingy pages turned slowly. On nearly every one appeared, in queer, crooked characters, the name of somebody who washed or sawed or handled spade and hoe.

"Looks as if they had it in the other hand while they were writing — the hoe, you know," Joyce said, a little scornfully. The pages were soiled and crumpled. There were no names of nice folks, the girl was thinking — just work-folks, regular heathen, as Ray had said. Ray's Aunt Faith was a perfect crank, for a nice person. Oh, yes, she was "nice folks," of course, but she certainly had queer friends.

There was one name traced in neat, clear, old-fashioned letters — Hester Ann Peabody's name. The dates opposite made her sixty-eight years old.

"That's Miss Hitty at the Home," Rachel said. "She's a charity boarder, but she used to be rich. Somebody got her to sign some notes, or something. Aunt Faith thinks a good deal of Miss Hitty."

Joyce Anthony tossed aside the little legacy-book after a few minutes.

"Oh, let's talk about nice folks," she said, lightly. "Tell me about your summer. That's interesting. I want to know where you're going."

"I'm going to — stay here," Rachel Ainsworthy said, promptly.

"Why — you don't mean it, really, Ray?"

"Yes, I do. Philip has to stay to take the treatment at the Sanitarium, so we're all going to stay. You don't suppose we want to go summering without Philip, do you?"

"No-o," Joyce admitted. "They're all perfectly devoted to that little cripple. I never saw anything like it!" she mused, later, on her way home.

"Dear little Philip!" said Rachel. "I guess the world will stop, 'never to go again,' when we desert him!"

She sat a long while in her dainty room thinking over things. One of the things was Aunt Faith's legacy. It still lay where Joyce had tossed it, on the table. Somehow its weathered little face appealed to her.

"Dear Aunt Faith!" the girl thought. "Nobody else in the created world would ever think of having a birthday-book for the coal man and the washerwoman and the charity boarders at the Home!"

Rachel was smiling, but there were tender little lines in her bright face, meeting and joining paths with the whimsical ones. It was the look that specially belonged to her thoughts of Aunt Faith.

"Now, I wonder what she meant by 'bequeathing' it to me? She meant something — Aunt Faith always does. And she told me to read it through!"

Rachel caught up the book and opened the first page, turning the next and the next as she read them swiftly. It did not take long. Many of them were quite empty of the queer hard-working names. One of the dates caught her attention especially.

"Why, that's tomorrow!" she cried. "O'Biddy's birthday comes tomorrow. It seems so queer. I didn't know such folks ever had birthdays! They don't seem ever to have been born at all, but just to have been there, washing clothes and floors and things all the time. Poor O'Biddy, I'm afraid she'll not have many birthday presents. What would they be if she did have them? Let's see, a new scrub brush, some soap, and a bag of clothespins!"

Rachel's face was grave, but her eyes danced with fun.

Her own birthday had been but a few weeks before, and she had a sudden little remembrance of her dainty gifts — the seventeen white rose-buds, one for each year, the tiny

chatelaine watch, and the bonbons. And tomorrow would be O'Biddy's birthday.

"Forty-nine roses, one for each year. I wonder if O'Biddy ever saw forty-nine roses?"

"Ray — Ray," called Philip's clear little voice, outside the door. The taps of his poor little crutches sounded along the hall, coming nearer. Rachel sprang to open the door.

"It's a party call," the little voice announced, ceremoniously. "'Cause you had a party up here yesterday, you know — you an' I. The next day after, you go an' make party calls."

"Of course you do!" cried Ray, lifting him, crutches and all, and setting him down in the biggest, softest chair.

"There! How's that for a chair to make a party call in, Philip? Now we'll talk. Guess who I was thinking about when you came?"

"Me," answered Philip, sedately.

"O'Biddy — that's who! It's her birthday tomorrow."

"Oh, is it? What are you going to give her for a birthday present, Ray?"

Philip's eyes were regarding his sister's face gravely. There was nothing startling to him about the question — it was other folks whom Philip's questions startled. This time it was Ray.

"I — I hadn't thought of that. I wonder if that was what Aunt Faith meant!" she cried, softly. Had it taken wise little Philip to find it out?

"Philip," she said, suddenly, "you and I will give O'Biddy a birthday!"

"Like folks?" asked Philip, his pale little face flushing with interest.

"Yes, like folks, dear."

"Will there be roses in it, Ray? O'Biddy would like roses."

"Yes — oh, yes, roses. We'll carry them to her together — you and I."

And the next day they went together — in the early evening, because Philip said that O'Biddy would be out washing till then.

They found her at home in her bit of a neat shanty. She must have been washing at home, for the room was full of a sudsy, steamy smell, and the whole little yard was strung with lines of wet linen.

"An' is it yesif, Miss Rachel, an' the little bye?" she cried, cordially. "I'll jist be drivin' the childer out, so there'll be room for yer to come in. Childer, childer, out wid yez, ivery wan! Don't you be seein' the leddy an' little bye is waitin' for a chance to get in? Arrah — out wid yez!"

A little scurry of children, and then Rachel and Philip went in. Philip held out a cluster of sweet, moist roses.

"They're for you, O'Biddy, because it's your birthday, you know. You wrote your name in Aunt Faith's book, an' we found it out just in time. Wasn't that lucky? They're La France roses."

He was putting them into the big, reddened fingers — they closed around the wet stems mechanically. But O'Biddy did not speak. She gazed from the roses to the little pale face of the crippled boy, and then back again. Her eyes were big with astonishment. All at once she broke into a low sobbing wail, and rocked herself to and fro.

"Oh, don't you like them?" Philip cried, in distress. "They smell so sweet! We — we thought you'd like them better than — than soap an' things!"

"Loike them, is it?" the poor woman cried, and through her tears her face shone radiant. "It's roight out av heaven they've droppod! An' to think they droppod into my hand! To think they're mine!" She was holding them against her breast. "I niver had a birthday present before — nor nayther a rose," she added, quietly. "An' shure, an' I can't be findin' worruds to thank yez!"

"Oh, don't, please don't!" cried Rachel. Her own eyes were wet. She laid the few

other gifts they had brought on the table, and she and Philip stole away. The "childer" out in the yard hurried in, and Rachel caught a glimpse of them smelling the beautiful roses by turns.

"She never had a birthday before," Rachel's thoughts were running, "and she's forty-nine years old. And she never had a rose before!"

That night she opened Aunt Faith's book again. She was wondering whose birthday came next.

"Miss Hitty's," she said, aloud. "Here comes next. I wonder if she ever had a birthday — why, of course, heaps of them, when she was rich! And so," she added, slowly, "she must miss them more now. She must miss the roses!"

Rachel Ainsworthy's eyes shone. A little quiver crept round her sweet mouth.

"We will give Miss Hitty a birthday, Philip and I," she cried. "It comes in three weeks, but we will go and see her first to get acquainted. It would embarrass Miss Hitty to take the roses first."

And so, one afternoon, they called on Miss Hitty at the Home. She met them with quiet, old-fashioned courtesy. Her lonely old face lighted up with keen delight.

"You don't know how good it seems to have somebody call on me, my dears!" She cried, softly. "I have been so lonesome since Miss Faith went away. I used to have a great many friends." She let her eyes dwell for a minute on the tiny bunch of violets at Rachel's belt.

"No, no!" she exclaimed, as the girl made a motion to take them out. "Just let me look at them, that's all. I don't see flowers very often. I am very fond of them. Do you know, I hope the mansions He has gone to prepare will be covered over with climbing roses, and there will be little blue violets in the yards. I like to think so."

Philip smiled brightly.

"Oh, yes'm," he said. "So do I hope so. An' I guess there will be, sure — don't you?"

Rachel hurried to change the subject — it hurt her to have Philip talk about heaven. It seemed such a little distance away from him.

The call was a very pleasant one, and the beginning of many more. In their midst came the birthday call and the roses.

The long, hot summer wore away. The working people worked on bravely through it, and the others went away to the sea or the cool mountains — all but those who stayed with little Philip.

After Miss Hitty's birthday came the "See-saw Man's," in Aunt Faith's little book. The See-saw Man's was in July. He was working for Mr. Ainsworthy then, and the birthday call was in the back yard. Philip arranged everything.

"You see, it's your birthday, Mr. Hickett," he said, gravely, "and so you mustn't work this afternoon. You see, you put your name in Aunt Faith's birthday-book, and that is how we knew it. July is such a nice time for a birthday — don't you think so? We've got a birthday party all ready in the summer-house, where it's cool. You can sit right there and rest. You can go to sleep just as well as not." And he led the way to the shady little summer-house.

The old man followed in astonished silence. The thought of rest was too wonderfully delightful to believe. His rugged old face was shiny with perspiration and his lean old frame tottered with weariness.

"You — you mustn't worry," began Philip, a little anxiously — it was such a delicate subject. "You'll have just the same money for resting, you know. Folks don't work on their birthdays, but their — their salaries go right on just the same."

Rest and coolness — and the "salary" going right on! It was hardly to be credited — but the See-saw Man was acquainted

with Philip, so he knew it must be so.

In the little arbor Rachel had set out cooling drinks of shrub and a great vase of gay flowers. She had brought out cushions, too, for one of the benches. To old Timothy Hickett the shady little place was like a little cozy corner of heaven. He entered it on tiptoe, as if it were holy ground. And there they left him to spend his first "birthday" and take the first rest in his long, hard, dreary life, alone.

Aunt Faith came home in mid-August. In Rachel's room the first afternoon they had one of their beautiful "communings together," as Rachel liked to call them. Philip was there, too.

"Well, dearie, how did you like it?" Aunt Faith asked.

"The bequeathment, Auntie? Why, first I put on gloves to touch it, then I laughed at it, and then —"

"And then, dearie?"

But Rachel did not finish.

"Tell me, Philip," said Aunt Faith. "And then — what did she do?"

"She 'dopted it, Auntie — went round makin' the birthdays in it, you know. That's what Ray did."

"Oh, no, Philip, not half of them — yet," cried Rachel, a glow settling over her cheeks and neck. "And, Auntie, it was Philip himself who began it — so, there!"

"It isn't so much who began it, dears," laughed Aunt Faith, happily, "as who's going to finish it." She waited, looking at them out of her clear, gray eyes, for the answer.

"Ray is," little Philip said, softly.

"Philip is," said Rachel. — ANNIE HAMILTON DONNELL, in *Wellspring*.

Do not murmur or complain,
God will put things right again!
Do not fret and grumble so,
Christ has trod the way you go!
If your heart is cold and sad,
Think of those past joys you've had!
If you're tempted sharp to speak,
Think of Christ, the low and meek!
Clouds may gather, rain may fall;
God will guide you safe through all!

BOYS AND GIRLS

A LITTLE INMATE A Junior League Story

MRS. ANNIE E. SMILEY.

IT was Saturday morning, and Lou Silverthorn was helping her mother who was putting the finishing touches to a neat bedroom which was being made ready for some expected new-comers at the Westville town farm.

"There is just room beside this little bed for a doll's crib, mamma," Lou said, as she carefully tucked in the white spread on the sides of the small brass bedstead. "If the little inmate is to have Lettie's bed, why can't she have her doll and dolly-crib, too? I know Lettie would want her to have it, because she is poor and prob'ly never had a dolly of her own."

Mrs. Silverthorn turned toward the window to hide the tears that always came at the mention of her darling who had died the year before.

"You may give her your doll and crib if you want to, Louise," her mother said, after a little pause, "and you may have Lettie's for your own; then you can play dolls together."

"Oh, I hope she will look like Lettie,

don't you, mamma?" Lou said, as she placed the sleeping doll in its crib beside the "little inmate's" bed.

"We will see when she comes," Mrs. Silverthorn answered; but the child could not have understood the sigh of relief with which her mother greeted the new-comer when she saw, instead of the flaxen curls and the blue eyes of her darling, a round-faced little girl with dark hair and brown eyes.

Jessie Brown and her mother were soon installed in the neat, pretty bedroom, and the pale widow's eyes brightened as she saw the little home touches, and especially the sunny corner of the room which had been so prettily fitted up for her little girl.

"How nice and warm it is, mamma," Jessie said, as she unfastened her thin little jacket and threw it on the bed.

"And, O mamma, here is the loveliest doll in a crib behind the bed! I s'pose it belongs to the little girl downstairs, but I can look at it, and I can put my hand on it when I go to sleep."

"As soon as I get better and am able to work again, I will buy you a doll of your own," Mrs. Brown answered. "I hope to be quite well again by spring, if I can only rest up and get over this cold;" and she shivered in spite of the warm room and the cheerful sunlight that streamed through the south window.

At dinner the widow and her little Jessie were seated at a long table with the other inmates of the town farm, but the cloth was clean, the food abundant and well cooked, and the new-comers found it hard to realize that they were living in the dreaded "poor-house," to which illness and poverty had driven them.

That afternoon there was to be a business meeting of the Junior League to which Lou Silverthorn belonged, and as the business of the afternoon was to plan out a Junior social, of course the little girl wanted to go.

"If Jessie only had a warmer dress, she could go, too," Lou said to her mother, who was brushing and curling her hair. "Please, mamma, let her have Lettie's red dress and jacket; you know they are not big enough for me."

So Jessie went, looking pretty enough in the bright colors which were so becoming to her dark style of beauty. But when the children found out that the new-comer was only "a poor-house child" some of them were disposed to slight her.

"I should think Lou would feel above her," Myra Landon said in a whisper. "You wouldn't catch me rigging out a little pauper in my dead sister's clothes, and expecting folks to make of her."

But Lou never heard the unkind words, and settled herself in the seat beside little Jessie with a happier heart than she had felt for many months.

"I wish we could have something new for a social," the president of the Junior League was saying. "We have had cobweb socials, peanut hunts, popcorn and apple parties, and I wish some one would suggest something entirely different for our next social."

Lou Silverthorn was on her feet before the president had ceased speaking.

"Mr. President," she said, "my father

sends you by me an invitation to hold our next social with us at the town farm, and he promises you all a good time if you come."

"How would we get there?" Teddy Solomon asked, forgetting in his eagerness to address the chair.

"Mr. President," Lou continued, "father says he will put sides on the two big wood-sleds, and fill them with straw and blankets, and pile you all in. It is only four miles anyway; we go over the road every day."

"Three cheers for a straw-ride! I move you, Mr. President, that we go," said the irrepressible Teddy.

The motion was carried and the meeting broke up into little groups eager to talk it all over and to wonder whether it would be any fun to have a social at the poor-house.

The wide, clean kitchen drew the Juniors irresistibly by the mingled delicious smells of popping corn and boiling molasses, as soon as they had unmuffled themselves after their merry straw ride in the crisp, night air. Lou and Jessie were roasting chestnuts on the top of the stove; Mr. Silverthorn was popping corn and roasting apples in the big fireplace in the family dining-room; and Mrs. Brown, Jessie's mother, was helping Mrs. Silverthorn to make a large pan of peanut taffy and a big platter of cornballs.

"Cracky! isn't this fun?" Teddy Solomon was whispering to Bert Bailey, his chum, as they warmed their fingers by the fire.

Mrs. Brown, who had worked for a confectioner before she was married, knew the secret of making the white, crispy, molasses candy which amateur candy makers strive for in vain, and great piles of pink and white peppermints delighted the older inmates with a share in the general feast of sweets.

"The overseers can't complain," Mr. Silverthorn was saying to the minister, who, of course, had accompanied the Juniors, "for I pay for all these goodies out of my own money. It does me good to see people happy, and my own food would choke me if I tried to starve and neglect the inmates here, as some town-farm keepers are said to do."

"Your little girl is like you," the minister said. "It has given me great pleasure to see how kind and loyal she is to the child of Mrs. Brown whom some of the other children are disposed to ignore."

"And a nice little girl Jessie Brown is, too," Mr. Silverthorn said, offering the minister a nicely roasted sweet apple. "Her mother seems a little better, but consumption is a deceiving disease and the town doctor says she will hardly last longer than spring. If she will trust her little girl to us, we shall bring her up and send her to school with Lou, and give her as good a home as we have ourselves."

And this is the way it came out. The "little inmate" became a little sister to the generous child who was hungering for companionship, and in after years fully repaid by her noble character and loving ministry for the kind care and affection bestowed upon her.

Milford, Mass.

Epworth League Department

Edited by REV. F. N. UPHAM.

A Day of Prayer

We gladly give most prominent place and all possible emphasis to this note of our New England League president, Rev. Luther Freeman. By all means, let us devote the League prayer-meeting hour on the day designated to this important work:—

"Sunday, Nov. 6, is appointed a day of prayer for the chapters of the First District. This is not to interfere in any way with the regular services of the local churches, but we call on all who love the cause of Christ to make that a day of renewal, consecration and special petition for the outpouring of the Holy Spirit on the young people of New England. Some chapters will hold a week of prayer, others will interest their pastors to preach that day on the duty of young Christians to the unevangelized masses. All, we trust, will at least make the devotional service that week one in which peculiar emphasis is laid on the need of untiring effort for the conversion of men.

"May the Holy Spirit abide upon all the officers and members of our 722 chapters, cleansing from all sin, and inspiring a love



REV. LUTHER FREEMAN.
President First Conference District.

In connection with the meeting of the convention the New England Epworth League Cabinet held its semi-annual meeting, and its members did most of the speaking which the elaborate prospectus called for.

It was a new idea — this of combining the two gatherings; but it proved a complete, and, without exaggeration, we may say a magnificent, success. The presence of the leaders of our New England young people gave material for the building of a fine program. Every one had some part in the work, going to the convention room and to the platform out of the Cabinet council, as the hour for his appearance came. Too much praise could scarcely be given to the efficient management shown by the local officers in the arrangement of every detail. The convention contributed liberally to the expense of the Cabinet meeting, so that the additional cost of going to Fall River rather than to Boston, as has been the custom, was fully met.

The next meeting of the Cabinet occurs in March, and we advise our League people anywhere in New England to enter at once into correspondence with Mr. G. W. Penniman, general secretary, Fall River, Mass., with a view to having this plan carried out in their own city or town.

All the incidental arrangements, which mean so much to the success of a convention, were perfected to the last degree. The meeting was extensively advertised for at least two months in the local papers all over the district, and by many and frequent circular notes. Much personal correspondence concerning it was carried on, and thus expectation and desire were aroused. It was judiciously boomed. Its light was set on a

tall candlestick — a thing both Scriptural and sensible. The decorations of the church were in good taste. The flag was everywhere, and the League colors easily and naturally intertwined about the national emblems. The two collations, at noon and night, were ample and finely served. The delegates were taken free in open electric cars — there were five great cars crowded full — to visit points of interest in this picturesque city. Its great High School, Boys' Club, and Court House were among the buildings seen. Free and open-handed hospitality was extended to the delegates by the people of the city, and many beautiful homes welcomed glad and grateful guests.

And then the crowds. The audiences were great. In the evening, particularly, the large church was thronged. We have not been markedly successful

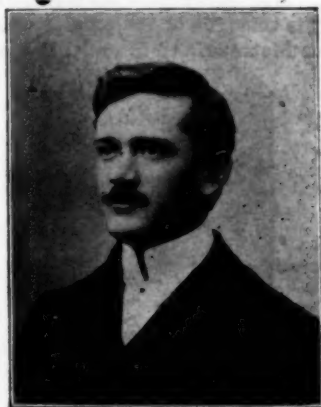


G. W. PENNIMAN.
General Secretary First District.

for souls that shall make us 'a power in the land.'"

A Great Convention

It was the annual convention of the



C. W. BIXBY.
Auditor.

New Bedford District League, held at St. Paul's Church, Fall River, Wednesday, Oct. 12.



E. M. WHEELER.
Treasurer.

throughout New England in having well-attended League conventions. The reason has been, we believe, because the



REV. F. N. UPHAM.
Editor League Page.

interest has not been systematically and for a long time worked up. It was here, and the success was great. Mr. E. M.

Wheeler, of Providence, treasurer of the New England District League, had much to do with the music. He composed the tune for the Convention Hymn, the beautiful words of which were written by Mrs. Mary L. Penniman, of Fall River.

The presence of ministers was noticeable. A good-sized Conference could have been formed on the spot, and a presiding elder could have taken charge



REV. H. E. FOSS.
Spiritual Work Department.

till we could send for a Bishop. In case of necessity, the material was right at hand for the making of several first-class Bishops without going away from home at all.

The mayor of the city performed the gracious duty of welcoming the delegates as though he enjoyed the work. The pastor of the church, Rev. J. H. MacDonald, and the president of the City Epworth Union also spoke cordial words. We cannot characterize the various parts of the program. The brethren spoke on themes with which they were completely familiar. It was largely expert testimony. The address of Rev. Luther Freeman, New England president, in the evening, was a masterful presentation of striking thoughts, in elegant and forceful sentences, concerning "The Seen and the Unseen." The convention closed after having engaged for thirty minutes in a fervent, spiritual service of consecration.

Fall River Leagues

First Church — W. S. Davis, president; 136 members.



REV. WILLIAM WARREN.
Literary Department.

St. Paul's Church — Geo. W. Penniman, president; 165 members.

Brayton Memorial Church — John Hosking, president; 50 members.

North Church — Miss Ruth E. Brown, president; 34 members.

Quarry Street Church — Rev. H. A. Ridgway, president; 52 members.

Summersfield Church — Howarth Taylor, president; 50 members.

Biennial Convention

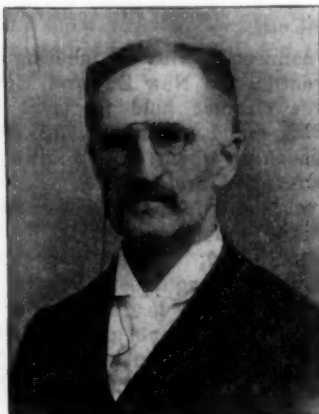
The Indianapolis Convention begins to assume proportions. This great International Epworth meeting promises to be a worthy successor of Cleveland, Chattanooga, and Toronto. Mr. Penniman, our New England secretary, has recently visited the city and has been appointed chairman of arrangements for the New England District.

An Important Council

The General Cabinet of the Epworth League, of which our chief officers, Drs. Schell and Berry, are among the members, will hold its semi-annual session in Boston, beginning Nov. 16. Preparations for a general reception are being made. These distinguished and honored brethren will doubtless give an impetus to all League work in this vicinity by their presence and addresses.

The Junior League

Rev. O. W. Scott, of Brockton, New England Junior Superintendent, thus



REV. O. W. SCOTT.
Junior League Superintendent.

writes to all Junior workers. He has a message: —

JUNIOR LEAGUE SUPERINTENDENTS: Read, and act, please, without delay! Let me tell you of some Junior planning: —

1. Every Junior worker must come into closer touch for greater effectiveness. Send me your name and address, and receive a new circular by return mail that will explain the "plan."

2. Secure the consideration of Junior work at every League convention — group, district or Conference. As you value the all-round culture of the children of the church, do not fail to have the Junior work faithfully considered. Consult the "Bureau of Speakers" for help for the convention.

3. Send to C. R. Magee, 38 Bromfield St., Boston, for the best Junior "helps." There is a list of such helps which he will send you. Secure them. Study them. The expense is trifling compared to the aid you will receive.

4. Watch for the new Junior Ritual. It will be advertised when ready. It will contain "opening service," "consecration service," service of "installation," "reception," "graduation," etc.

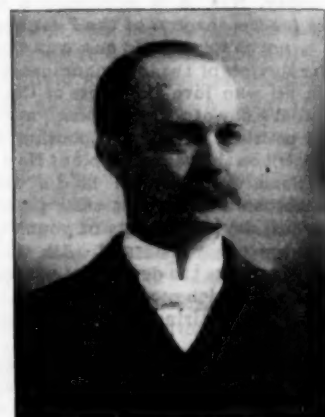
5. A First General District Junior Convention will be held in one of the larger cities of New England at a date to accommodate the largest number of superintendents. Let the

Junior superintendents send in suggestions as to when and where this convention should be held.

Here and There

The Methodist Episcopal Church has 17,408 ministers and 2,857,525 members. In the Sunday-school are 348,491 officers and teachers and 2,630,740 scholars.

The Epworth League of our branch of Methodism has 19,000 Senior and 6,600 Junior chapters, with a total membership of 2,000,000 young people.



REV. L. H. DORCHESTER.
Mercy and Help Department.

Our New England District League has a membership, according to the reports at the Bangor Convention in July, of 1,127 Senior and Junior Leagues and 54,292 members.

In one of our New England towns some of our Leaguers found a monument erected in the cemetery to the memory of Melville B. Cox, our first Methodist missionary. His body lies buried in Africa, where like a hero he fell, but this monument is here. The grounds about were in disorder, the grass uncut and the walks uncared for. Was it not a work of "Mercy and Help" when our young friends went and made beautiful the place where the good man's name and memory are preserved?

New York's Younger Methodism

"BOURNE."

AS in Boston, so in New York, young Methodism is at the front. Especially is this true of the pulpit. Cadman at the Metropolitan Temple, Eckman at



REV. C. O. JUDKINS.
Social Department.

St. Paul's, Anderson at Washington Square, Tipple at St. James', Downey and Beatty at St. John's and Sumner Ave., Brooklyn, and Odell at Calvary,

are leading the church well, though it will be years yet before they cease to be young men. At least, so it seems, when we see the young old men all around us. Bishop Andrews — most courtly of gentlemen and approachable of brethren — is more than seventy years young, not old (to adopt the happy tribute paid to the genial Autocrat), yet he has the warmth of youth in wit and grace and



REV. C. W. BLACKETT.

President New England Conference League.

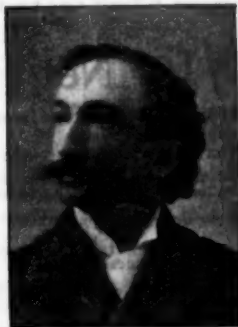
hope and good fellowship. Dr. Crawford, who went to his reward a little while ago, knew for fifty years the secret of perpetual youth. John Miley — dear old Dr. Miley (we called him old, not to mark either dignity or age, but to show our affection or daring familiarity) — moved Methodism's "dead line" thirty years forward. "Ben" Adams seems as young today as he must have been fifty years ago, when he inspired Anna Warner to write, —

"One more day's work for Jesus.

Lord, if I may,
I'll serve another day."

May this prayer of his earliest youth be answered in activity here for him and many like him for years to come.

Yes, indeed, the Methodism at the front is most decidedly young Methodism. Cadman, Anderson and the rest of our young leaders may think of getting old forty years hence — not before. In such hands the church is safe. We believe that these men are but good representatives of the younger forces now at work in these two great Conferences,



REV. L. P. TUCKER.

President Vermont Conference League.

dividing the privileges and responsibilities of Metropolitan Methodism.

New York younger Methodism is enthusiastically loyal. The heroes the young men worship will show this, if nothing else. Look, for example, at the universal admiration and love for the late Dr. A. S. Hunt. His character and

conduct have furnished an ideal for many a younger brother, whose name he never heard Dr. Crooks, "though dead, yet speaketh," and many a young Timothy fights as a good soldier because of him. Dr. —, well, even in a frank letter, partly protected by an unfamiliar



REV. A. A. LEWIS.

President Maine Conference League.

signature, even in such a letter, some names must be left "to be supplied;" yet, if supplied, they would be written as the supplied words in our Authorized Version, *in italics*. It's enough to say, however, that the men whom young Methodists talk about, as they chat by the book counters Monday mornings, are the men who are worthy their respect, if worth is to be measured by modesty, consecrated ability, and unaffected fidelity to the truth.

Carlyle says: "There is no greater proof of a man's littleness than his disbelief in great men." Whether this be true or not, it surely is true that the average young brother on the back seat at Preachers' Meeting, or on the outskirts



J. E. C. FARNHAM, ESQ.

President N. E. Southern Conference League.

of that cheery group of good storytellers, holds as great men, to be honored and followed as they follow Christ, the Methodists of the Methodists — preachers with a study, pastors with a visiting book, heralds with a message pointed, present and practical. The man who scatters his forces, or seeks to preserve them, with an egotism innate or acquired by contact with dignity, for the great

"effort" only — that man is neither the hero of today nor the leader of "day after tomorrow." Young Methodism honors men who "spend and are spent."

There is a revival of whole-souled admiration for Asbury and Jesse Lee. Yet this loyalty is to the spirit of the teaching of the fathers, not to the dead letter of their law. "New occasions teach new duties." As one has quaintly said, "The fathers are guide-posts, not hitching-posts." There is no fear of the institutional church. The *Christian City* is read with many a sturdy amen from young and sanguine souls. There is a dream of the "open church," and the good time



REV. F. E. WHITE.

President East Maine Conference League.

coming when every church may be "a Holy University, Christ in all things having the pre-eminence."

As yet only a few of our young men have been able to move forward in this direction. The inherited official board, the Itinerants' calendar, the customary "deficiency" — the most impressively used unholy word in Methodism — the fear of possible extremes entertained by godly opponents, have kept many of our young men back. Many are qualified to follow the young leaders in the Metropolitan Temple, and many others in the heart of New York can keep step at the front if the command to go forward be but whispered; indeed, many are already keeping it. All seem to recognize that the true follower of Wesley does not ask what Wesley did one hundred years ago in London, or Dublin, or Bristol, but what would he do today in New York? Tyerman gives him no picture of Allen Street, nor, on the other hand, of a West End Avenue. Young Methodism, because of its very loyalty, is progressive.

Added to all this is a personal worth, a manly piety. One who associates freely with the younger brethren, off their guard Mondays, as well as on Sundays, bicycling with them in the Berkshires



REV. WM. RAMSDEN.

President New Hampshire Conference League.

or camping by the seashore, comes to "love the brotherhood." Good and great men are going; the church is poorer because of a few of the recent deaths among us; yet the leaders just learning the strategy of holy warfare will keep the church true to her history and the purpose of the godly men who have honored her name.

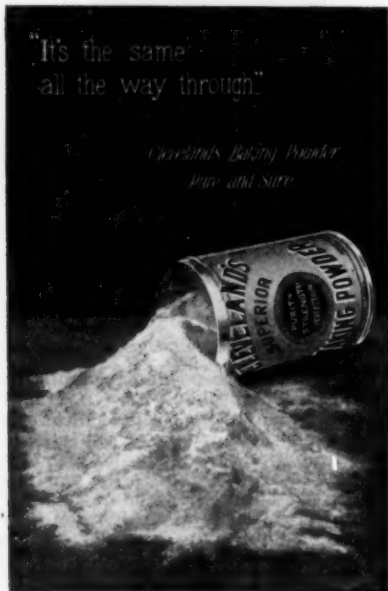
OUR BOOK TABLE

The New Illuminated Holy Bible. Self-Pronouncing, with Marginal References, Concordance, Maps, and Numerous Helps. Nearly 600 Original Illustrations. Teachers' Edition. American Bible House: New York and Philadelphia.

There are very many competitors for the favor of the Christian public who wish to enjoy in the greatest degree the reading of the good Book—the Oxford, the Bagster, the International, the Self-Pronouncing, the Illustrated, and a half dozen others, by different publishers, each claiming to be the best, and each having special excellences. From the long array we may fairly infer that the people are not losing their interest in the study of the Word. There never were so many copies circulated, or in such a variety of designs, as at present. This is really a superb edition. Its specialty is its pictures, prepared by nearly a hundred of the most capable artists of America and Europe, guided by able theologians and archaeologists. They are interspersed throughout the volume, appearing in many sections on almost every page, and they give unqualified satisfaction, being historically accurate and breathing the true religious spirit of the passage portrayed. The mechanical execution of the book leaves nothing to be desired. The page is especially broad and beautiful, with very clear type. The Teachers' Helps at the close are not so numerous as in the Bagster and Oxford Bibles, but they cover 32 large pages and are of high grade. Among them may be mentioned papers on "The Holy Land," by Dr. David Gregg; "Egypt, Babylonia, and Assyria," by Prof. Sayce; "The Trend of History in the Divided Kingdom," by Dr. Peloubet; "Four Centuries of Silence," by Dr. J. L. Huribut; "Condensed Life of our Lord," by Dr. A. F. Schaeffler; and "The First Century of Christianity," by Bishop H. W. Warren. The price ranges from \$3 to \$4, according to the binding.

Through My Spectacles. By Dorcas Hicks (Mary H. Perkins). T. Y. Crowell & Co.: New York and Boston. Price, 75 cents.

"Dorcas Hicks," whose name has doubtless become familiar to readers of various religious journals, seems to have borrowed our "Aunt Serena's" caption for a little book comprising a collection of thirty-nine articles touching on a number of everyday topics which are treated in a pleasing and sympathetic manner. "Only John," "A Rainy Day in the Country," "Our Old Homestead," "By the Sea in Winter," "My Little Bit of Green," "Hay Time," "The Years Between," "Two Little Flocks of Kids," "Sit Still, My Daughter," are some of the titles of the chapters, which will be sure to do good.



The Gentleness of Jesus. By Mark Guy Pearse. T. Y. Crowell & Co.: New York and Boston. Price, 75 cents.

This beautiful little volume contains seven-teen short sermons by this well-known Wesleyan preacher, author of "Daniel Quorn and his Friends." They are written with grace and simplicity and are full of sympathy and practical helpfulness. A few of the topics will show the richness and variety of these discourses: "The Vision of Goodness," "The Queen of Sheba," "The Doubt of Thomas," "The True Beauty," "The Saints of Caesar's Household," "The Daily Bread," "With Both Hands."

At Aboukir and Acre: A Story of Napoleon's Invasion of Egypt.

Under Wellington's Command: A Tale of the Peninsular War.

Both Sides the Border: A Tale of Hotspur and Glendower. All by G. A. Henty. Charles Scribner's Sons: New York. \$1.50 each.

Mr. Henty is doubtless the most voluminous and popular writer of books of adventure for boys. With the three mentioned above, which are just issued, the full catalogue comprises fifty-six titles. Nearly all of them deal with a special period of history, and as the author, while using his imagination freely on the minor characters, takes great pains to give correct pictures of the leading events and personages, no one can read these books without getting large insight into great world movements and being stimulated to follow up the paths so invitingly opened. It will be seen by a glance at the contents how very considerable a part of the earth's surface is covered by these tales, and how much acquaintance with lands, peoples, and customs is likely to be gained by their readers. It should be said, however, that the books bear manifest marks of their hasty preparation, and that very little, if any, attempt is made to have the characters speak as they would naturally have done in the times when they lived. There is no effort at dialect or nice discrimination of words. Pretty much all the world, ancient or modern, young or old, high or low in station, are portrayed as speaking in the same style—the style most easy to Mr. Henty to write. No one of these books, then, can be called a work of art or be put in the rank of the few really great historical novels. But they are interesting and wholesome to read, and serve excellently well the purpose for which they are put together.

Six Young Hunters; or, The Adventures of the Greyhound Club. By W. Gordon Parker. Illustrated. Boston: Lee & Shepard. Price, \$1.25.

The "Six Young Hunters" are a party of boys from an Eastern college who spend their summer vacation in Indian Territory for the purpose of hunting, fishing, etc. They encounter a party of outlaws long vainly sought by the Government, and by a series of hair-raising exploits succeed in capturing the whole gang. Having accomplished this, they engage in a deer-hunt, killing a stag, which is carried to their lodge "thrown across the saddle" of one of their horses.

With South Sea Folks. By E. Theodora Crosby. Pilgrim Press: Boston and Chicago. Price, \$1.

This is a story which sets forth with remarkable freshness and power the everyday home life of those who labor as missionaries in the Micronesian Islands. It is based upon personal experiences, the author having been for some time a missionary in the region where the scene of the story is laid.

The Gap in the Fence. By Hattie Louise Jerome. Pilgrim Press: Boston and Chicago. Price, \$1.25.

A children's story, full of simple incident and lifelike description. The author has had experience in kindergarten work, which has taught her what children like, and her description of the two families whose children used to pass back and forth through the gap in the fence, with the incidents that befell while they were growing up, will be

sure to place the book high in the affections of its young readers.

Lois and her Children. By Alice Hamilton Rich. Pilgrim Press: Boston and Chicago. Price, \$1.

The story of a Christian home in which a twin brother and sister grew up together in companionship with Jesus. The companion-

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 Postscript.—When you write for the Holiday Annual, ask also for free sample copies of our Lesson Helps and Papers. We believe our Comprehensive Quarterly and Young People's Weekly to be incomparably better and cheaper than all similar publications.

Christmas, 1898

IN SANTA CLAUS' LAND. A new and attractive Cantata. By SINDEY A. SAUNDERS and HUBERT P. MAIN. An original story. A very desirable children's entertainment. Price, 30 cts. per copy, postpaid.

THE ROYAL CHILD. Christmas Service No. 20. By Rev. ROBERT LOWRY. One of the best of Dr. Lowry's Series. Price, 2c. Postpaid; \$4 per 100, not prepaid.

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CONSUMPTION

ship was not so unnaturally close that the children never did wrong or made mistakes, nor did it lead to any morbid and unhealthy views of living. John and Elizabeth were just good, earnest, healthy, vigorous young people, with an appreciation of the good things of this life and an eager desire to make the most of life. The book is intended for parents especially, perhaps for mothers, and there are few families in which it would not be very helpful.

Magazines

— Crowded with notable contributions is the *Contemporary Review* for October. Some of the important topics treated by specialists are: "England's Destiny in China," "The Tsar's Appeal for Peace," "With Paul Sabatier at Assisi," "The Church and Social Democracy in Germany," "The Earliest Religion of the Ancient Hebrews: A New Theory," "The Dreyfus Case: A Study of French Opinion." (Leonard Scott Publication Society: New York.)

— We eagerly cut the leaves of the *Critic* for October, for the editors of this monthly have the art of making every page attractive and interesting. This issue is a remarkable résumé in art and in literary criticism of the best that is commanding the world's thought. It is impossible to give any adequate idea of the contents. The magazine should be purchased and read. Is "Lounger" correct in her statement that the four most famous living authors are "Mark Twain, Tolstol, Zola, and Ruskin," and "in the order named?" (The Critic Company: 289 Fourth Ave., New York.)

— "Among the Kentish Hop-pickers," "Some Historic Pulpits," "St. Andrews: A City of the North," "Ask—Seek—Knock," "Love in the Slums," "The Question of the Baptist," "A Sign from Amidst the Jews," are some the leading contributions in the October *Quiver*. There are also three complete stories and fresh chapters in the two serials—"In the Great Peril" and "The Master Key." (Cassell & Company, Ltd.: 7 and 9 West 18th St., New York.)

— *Cassell's Magazine* for October is, as usual, bright and interesting, with illustrated articles and stories, and new chapters in the two serials—"In the Chains of Crime" and "Trevelyan: A Story of Cornwall." Lelly Bingen relates "Some Interesting Experiences of Lady Journalists." "A Talk with Mr. H. W. Seton-Karr," "Couriers and their Work," "A Visit to the Royal College of Music," "From Pulp to Paper," are some of the topics this month. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— The *Biblical World* for October discusses editorially the dictum lately put forth by the United States Commissioner of Education to the effect that the teaching of the Sunday-school should be confined to that which can be taught with authority and not upon debatable subjects that call for investigation and the exercise of the reason. The editor protests against the position. Among the important contributions are: "God—Interpreted by Fatherhood," by Dr. Amory H. Bradford; and "The Story of Hosea, the Prophet, as it Might have been Told in Contemporary Chronicles," by Rev. Hugh Ross Hatch. (The University of Chicago Press: Chicago.)

— *Music* for October is filled with matter that is especially practical and suggestive to musicians. These are some of the topics treated: "What Gives a Voice Value?" "Joseph Woelfl, Rival of Beethoven," "Deppe and his Piano Method," "The Debt of Poetry to Music," "Music in Shakes-

peare." (Music Magazine Publishing Co.: Chicago.)

— The "Chronicle and Comment" department of the October *Bookman* is rich and full, with several portraits. Melville Joyce writes of "The Dawn of the Russian Novel." A second paper upon "The First Books of Some American Authors" is given. Anatole France appears as the eighth "Living Continental Critic." But this is only a glimpse at this month's literary repertoire. (Dodd, Mead & Company: New York.)

— The *Nineteenth Century* for October responds to the appeal of the Tsar of Russia for universal peace by an able contribution from Sidney Low, in which he shows that the aspiration, whether sincere or otherwise, is impossible. Lady Wimbborne writes of "The Ritualistic Conspiracy." William Sharp concludes his paper on "The Art Treasures of America." Prof. St. George Mivart presents "Another Catholic's View of 'Helbeck of Bannisdale.'" Benjamin Taylor writes upon "The Coming Struggle in the Pacific." (Leonard Scott Publication Co.: New York.)

— The *Quarterly Journal of Economics* for October presents the following table of contents: "The Future of Economic Theory," John Bates Clark; "The Gas Supply of Boston," John H. Gray; "The Educational Aspects of Saving," James H. Hamilton; "A Connecticut Land Bank of the Eighteenth Century," Andrew MacFarland Davis; and

several other valuable papers of a kindred nature. (George H. Ellis: Boston.)

— In *McClure's Magazine* for October Mr. Stephen Bonsal, in an article entitled "The Fight at Santiago," describes the campaign as it affected the American soldier, writing from his own observation and experience. The paper is fully illustrated, partly by photographs taken in the field by himself, and partly from drawings by W. J. Glackens, *McClure's* special artist. There are other notable contributions this month, including a description of the first ascent made to the summit of the highest mountain in the Western Hemisphere—Aconcagua; an authoritative statement of "The Cost of the War;" with short stories, etc. (S. S. McClure Company: New York.)

— *Progress*, issued monthly at Chicago by the University Association in the interests of University Extension, devotes a few numbers just now to the study of universal religion, and is giving sketches of the different denominations written by prominent representatives of the faiths depicted. A well-written account of the Methodist Episcopal Church covering several pages is contributed by Dr. James Mudge; Dr. M. S. Chapman, of Louisville, writes concerning the Methodist Episcopal Church, South; Dr. Williston Walker, of Hartford, portrays the Congregationalists, etc. An admirable bird's-eye view of the churches for purposes of examination and comparison is thus presented in small compass.

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THE SUNDAY SCHOOL

Fourth Quarter Lesson VI

SUNDAY, NOVEMBER 6, 1896.

2 CHRON. 30: 1-13.

REV. W. O. HOLWAY, D. D., U. S. N.

HEZEKIAH'S GREAT PASSOVER

I Preliminary

1. GOLDEN TEXT: *Yield yourselves unto the Lord, and enter into his sanctuary.* — 2 Chron. 30: 8.

1. DATE: B. C. 725-697.

2. PLACES: Judah and Israel.

4. HOME READINGS: Monday — 2 Chron. 29: 1-11. Tuesday — 2 Chron. 30: 1-13. Wednesday — 2 Chron. 30: 14-20. Thursday — 2 Chron. 30: 21-27. Friday — 2 Chron. 31: 1-8, 20, 31. Saturday — 2 Kings 18: 1-8. Sunday — Exod. 12: 3-14.

II Introductory

The outlook was ominous when Hezekiah ascended the throne of Judah. His father Ahaz had done what he could to degrade the kingdom and to multiply the impure deities and rites of heathenism. The temple was despoiled and closed. Idol altars rose in every corner of the Holy City, and "high places" in every city of Judah. Moloch-worship was set up under the very walls of Jerusalem, and the king patronized this dreadful form of human sacrifice by devoting one or more of his sons to the devouring flame. The kingdom became a prey to the incursions of the Syrians, the Philistines and the Edomites, and acknowledged its vassalage to Assyria by the payment of a yearly tribute. Corruption pervaded all ranks. Justice was almost unknown. Prophets and priests used their offices for shameful ends. The State was torn by rival factions. What could the new king do in such a crisis? And what could be expected from the son of the wicked Ahaz? But Hezekiah, taught by a good mother, counseled by faithful prophets, and trusting wholly in the Lord, proved equal to the emergency. His first step was to restore the ancient worship. The doors of the temple were opened and repaired. Its courts were cleansed. The priests and Levites were ordered to purify themselves as a preliminary for sacred service. The musical services of the temple were re-established, and a solemn sacrifice offered on the altar of the Lord. Meantime the people, encouraged by the king, went forth in a fervor of zeal to sweep from the land every vestige of idolatry. The "high places" were removed; the pillars erected to Baal and Astarte were demolished; and even the sacred serpent which Moses had made, and which had grown to be an object of superstitious worship, was stigmatized by the uncompromising king as "a piece of brass," and relentlessly broken in pieces. Very thorough was the purging; and after the iconoclastic fervor had spent itself, the temple of Jehovah, with its services restored, remained the sole place of worship, as in David's day.

Before this reform was completed, however, the king decided to hold a national passover. Even the remnant which remained in the northern kingdom after the Israelites had been carried to Assyria was not forgotten in the invita-

tion. Messengers were sent through the whole land from Dan to Beersheba summoning all to the approaching feast. Some of the outside tribes contemptuously refused the invitation of Judah's king, but there were those found in Manasseh, Asher and Zebulun who had not forgotten the God of their father and who obeyed the summons. The feast was a memorable one. Nothing like it had been known in three hundred years. Seven days proved too short for such a jubilee, and it was prolonged to fourteen days.

III Expository

1, 2. Hezekiah — "strength of Jehovah," the thirteenth king of Judah, and one of the best of its kings, although the son of one of its worst. The Son of Sirach reckons him, with David and Josiah, as the only three kings who did not forsake the law of the Most High. Sent to all Israel — "an exceedingly delicate course to pursue; because for generations the Israelites had been brought up to believe that Jehovah's worship at Bethel and other centres was quite as acceptable as if offered in Jerusalem" (Doherty). Ephraim and Manasseh — writing to them especially because they were leading tribes. Come to the house of the Lord — which he had cleansed and restored. To keep the passover — the commemoration of Israel's deliverance from Jewish bondage. The king had taken council . . . to keep the passover in the second month. — He was warranted in postponing the celebration of the feast from the first to the second month because of the distance from Jerusalem of some of those invited, and the unpreparedness of the priests (Num. 9: 6-13).

Till Hezekiah's time the passover seems to have been kept privately in each household or family group over the land, where kept at all. But the temple was henceforth to be the one centre of public worship. Hitherto the national religion had been mainly local. Not only were many hill tops the site of shrines; other spots, such as Beersheba and Hebron, were also famous ancient sanctuaries still in use. But to secure a purification of religion centralization was necessary. He determined, therefore, to hold a great national passover at Jerusalem (Gelkie).

3, 4. Priests had not sanctified themselves sufficiently — (R. V., "in sufficient number"). — There were not enough priests, qualified by the prescribed "purification," to conduct the services. Neither had the people gathered themselves. — Had Judah only been invited, there need have been no delay on this account, but the remotest tribes of Israel were included in the invitation, and it would require time to send and time to accept and make the then unusual journey. The thing pleased the king, etc. — R. V., "and the thing was right in the eyes of the king and of all the congregation." The movement was unanimous. King and people were as one in promoting this old-time revival of true religion.

5. Make proclamation throughout all Israel. — Opinions vary as to whether this invitation was sent before or after the captivity of Israel, which occurred in the sixth year of Hezekiah's reign. The chronology, however, is uncertain. It may have been sent after the first invasion of the Assyrians, but before the fall of Samaria. Gelkie favors the view that the ten tribes had already gone into captivity, leaving here and there scattered remnants. He says: "The ruin of the northern kingdom had touched the heart of the people of Judah, and their ancient bitterness of feeling had passed into tender regret. The remnant of the population that had not been swept away to Assyria were now the objects of a loving sympathy that sought to cheer and draw them closer to their

brethren in the south." They had not done it of a long time, etc. — R. V., reads: "They had not kept it in great numbers in such sort as it is written." It had been kept by the faithful few here and there, but not as a national feast at the national temple since the days of David and Solomon (verse 28).

6. The posts — postmen, runners, couriers. Throughout all Israel and Judah — carrying the invitation universally and impartially. Turn to the Lord, . . . and he will return to you — the old Gospel and also the new. "Hezekiah counted on the religious impulse as the most powerful motor for reform. This is what he tried to stir, and did stir" (W. E. Strong).

7, 8. Be not ye like your fathers — Ahaz and his contemporaries, to go no further back. Which trespassed against the Lord . . . who therefore gave them up to desolation — to be the victims of rapine, now of one nation now of another, so that the land was left desolate. For a graphic portrayal of the condition see Isa. 1: 7-9. Be ye not stiff-necked — refusing to wear the yoke of obedience. Yield yourselves — literally, "give the hand." Enter into his sanctuary — the only one which He had accepted. That the fierceness of his wrath (R. V., "that his fierce anger") may turn away from you — His righteous indignation at their ungrateful, wicked apostasy.

When modern prophets lament the sins of the age we cast about for new laws against greed and fresh crusades against immorality. Perhaps it were better to "open the door of God's house;" open it with a new appeal of affection for a heartier worship of our God; open it with the old story of Christ, told with glad and grateful earnestness to the hearts and consciences of men. There is no magic in church-going. A service of worship works no charm. But as a matter of fact, godliness is likely to be promoted by godly surroundings and engagements. Current indifference as to the church and depreciation of religion as related to life are rebuked by the experience of Hezekiah's passover. The surest way to reform society is to revive the church. And the surest way to revive the church is to reinstate her services of worship (W. E. Strong.)

9. If ye turn . . . your brethren . . . shall find compassion before them that led them captive. — "He made them also to be pitied of all those that carried them captives" (Psa. 106: 46). The Lord . . . is gracious and merciful — and waiting to manifest these traits at the first indication on their part of repentance and submission. The thousand of Israelites who were languishing in seemingly hopeless bondage were simply suffering punishment for disobedience, and held the key to their restoration in their own hands.

10, 11. Post passed . . . even unto Zebulun — the most remote tribe reached by the messengers. "Besides persons from these three tribes [Asher, Manasseh, Zebulun] we hear (in verse 18) of many from Ephraim and Issachar. Thus five of the ten tribes certainly sent representatives. Two — Reuben and Gad — were in captivity. One — Dan — was absorbed into Judah. Simeon and Naphtali, which alone remain, seem to have been more than ordinarily idolatrous (chap. 34: 6)" (Cook). Laughed them to scorn and mocked them. — The bulk of the nation probably treated the messengers and the message with contempt, thus throwing away their last opportunity to avert the wrath which they merited; but many, doubtless, braved the ridicule of their friends and set their faces Zionward.

12, 13. Also in Judah — under the inspiration of Hezekiah. "One person with clear vision of a great undertaking and single purpose to accomplish it often can revolutionize a church, a town. Such an one, like Hezekiah, will at length rouse others, focalize sentiment, shame cowardice, wear out ob-

factories, conquer difficulties and win success. One purposeful life in a church, be it that of minister, deacon, superintendent, teacher, scholar, may effect a change as marked as that which Hezekiah wrought in the first year of his reign" (W. E. Strong). The hand of the Lord was to give them one heart.—God works with those who work with Him. There assembled . . . much people . . . a very great congregation. — Then came the great celebration, with such glory of chants and instrumental music, such wealth of gifts for sacrifice, such vast multitudes in attendance, and such general gladness, as recalled the solemnity of the dedication of the temple by Solomon. Seven

days, the legal duration, were not long enough for such a jubilee; the feast was prolonged for seven days more" (Jeremiah).

IV Illustrative

It was a saying of Hillel that there would be no Messiah for Israel in future times, because He had already appeared in Hezekiah. In point of fact he was the centre of the highest prophetic influence which had appeared since Elijah. Isaiah was his constant counselor. His maternal grandfather Zechariah may have been, not improbably, the favorite prophet of Uziah. First of the royal family since David, he was himself a poet. By his orders a large part (Prov. 25: 1) of the Proverbs of Solomon —

to which Jewish tradition adds the prophecies of Isaiah, the Book of Ecclesiastes, and the Canticles — were written out and preserved. The palace at Jerusalem was a storehouse of gold, silver, and jewels; the porch of the palace was once more hung with splendid shields (2 Chron. 32: 27). Towers and enclosures sprang up for the vast herds and flocks of the pastoral districts. The vineyards, olive-yards, and corn-fields were again cultivated. The towers and fortifications of Jerusalem, the supply of water to the town, both by aqueduct from without and by a reservoir hewn out of the solid rock, were for centuries connected with his name. "Peace and truth" were the watchwords of his reign (Stanley).



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League Prayer Meeting Topics for November

REV. MATTHIAS S. KAUFMAN, Ph. D.

Great Movements that Need our Help

Go forward or retreat? This grave question confronted our armies at Santiago one day. It frequently confronts armies and churches. At present the conflict is upon us. Never was the battle between right and wrong more fiercely waged than in these closing months of this wonderful century. Where is Satan? Everywhere. He is on the watch for children and youth. He ambushes the college boy. He revels in the saloon and throws mountainous obstacles across the path of missions. What shall we do in this crisis hour? Throw all the force of our help where it is most needed. Enlist and put on the whole armor of God and fight like the "Rough Riders" on the side of all movements that aim at enthroning Christ in humanity's heart. General Grant's army had been repulsed in that terrible battle of the Wilderness. Richmond was powerfully protected. After nightfall a council of his principal generals was held. His most trusted lieutenants were present and all were inclined to retreat. Solemnly General Grant heard them through, closed the council, and sent the commanders to their respective headquarters. But was that all? No. Before morning an orderly carried from the chief to each general orders to advance in solid column at dawn of day. That took Richmond and crushed the Rebellion. This is the spirit we need in our stubborn conflict with evil. No halting, no backward steps, not even backward looks. "Go" is our command. With head erect and step firm must we unitedly assail the consolidated enemies of temperance and truth and Gospel light. Such great movements as now call for our help ought to inspire every noble heart with energy and enthusiastic devotion.

November 6 — The Childhood of Jesus. Luke 2: 40-52. (Union meeting with the Juniors.)

The childhood of Jesus has beautifully and powerfully influenced childhood wherever the sweet story of His infancy has been told. All that is best in the joyous Christmas season must be credited to Him. Christian home-training, Sunday-schools, Junior organizations for personal improvement and merciful ministries, have all received their chief impulse from the Child Jesus. Among the greatest of all movements today are those

which involve the wise education and Christian training of the little ones. However much may be done to better the condition of mature men and women, the chief hope of society's elevation is in the boys and girls. For, as Wordsworth says, —

"A child, more than all other gifts
The earth can offer to declining man,
Brings hope with it, and forward-looking thoughts."

NATURAL GROWTH.

1. "The child grew." Whatever mysteries gathered about this wonderful Child, there is a beautiful naturalness in the account of His development. He grew as our boys grow, subject to the same laws of body and mind. Absolutely divine He was, but also perfectly human.

2. "Waxed strong in spirit." Faithful study, no doubt, had much to do with this result. At the age of five a Jewish boy was set to memorize a portion of the law as a daily task. Schools were abundant throughout Palestine then. Education was compulsory. Every child was required to attend synagogue services, where much valuable instruction was imparted. Bishop Vincent insists that public worship with preaching is more wholesome for children over five years old than the Sunday-school, and that if either must be omitted, it should be the latter.

3. "Twelve years old." This age made Him a "son of the law," and then He began to incur legal obligations. The fringed coat which He began to wear at three years of age now gave way to the phylactery, as He was regarded as "grown up." He must also go to the passover feast at Jerusalem and upon His return home begin to learn a trade.

4. "Was subject unto them." This was after His experience with the doctors in the temple, and is a most significant statement. Most boys would have been so elated by such a victory over their elders that they would have become supercilious and contemptuous of parental authority, especially toward parents whose life was so humble. Not so with Jesus. Although increasingly conscious of His high relationship, He worked contentedly as a carpenter.

5. "In favor with God and man." Should not this be the experience of every growing boy? How much might parents and teachers and ministers do to have it so. Jesus, the boy, was no recluse. He was no cynic. His goodness was the attractive kind. His devotion to purity and right was wholesome, generous, full of inviting sunshine.

BUDS.

1. A young lady coming away from the church during the Sunday-school hour was asked where her class was. "Oh," said she, "I went to the school, but found only one boy in my class; so I came away." "Only one boy," and it wasn't worth her while to teach him! Think of it! One boy! Who knows what possibilities may lie coiled up within the being of one boy! In God's plans that one boy may contain the latent fires of a reformation — rivaling a Luther, or a Knox, or a Wesley.

2. "Pointing to such, well might Cornelia say, When the rich casket shone in bright array, 'These are my jewels!' Well of such as he, When Jesus spake, well might His language be, 'Suffer these little ones to come to me.'"

Surely they are "buds of promise," and there is no more blessed work on earth than that of so protecting and caring for them that they may come to that beautiful blossom

and rich fruit designed by their divine Father.

November 13 — Waiting Harvests. Matt. 9: 36-38. (Missionary topic.)

"The fields are all ripening, and far and wide

The world now is waiting the harvest-tide;
But reapers are few and the work is great,
And much will be lost should the harvest wait."

A man once tried the experiment of raising a harvest from a single seed. He placed one little kernel in the ground. Up it sprang and yielded two ears of corn. Shelling these, he planted the grains the following spring, and obtained nearly a bushel. This bushel he planted, and a large increase was gathered. Then he had sufficient seed to plant several acres. Broad acres from a single kernel! Wonderful! Yet the spiritual yield is still more marvelous. The natural we can estimate; the spiritual is beyond our computation. Only the eternal ages can unfold the rich yield of spiritual seed. I once passed over the vast Dalrymple farm of thirty thousand acres in North Dakota. A splendid sight it was — one rich sea of waving grain. The reapers were there, self-binders, throwing out great golden sheaves ready for stack or thresher. It was a joyous sight. At another time, while Dakota was yet a Territory, I beheld another very different field. Not nearly so extended, but oh, so vast in reality! No surveyor's chain could measure it. Deep was this field, too; only a plummet let down from mid-heaven could sound its depths. An immense field, even to my finite apprehension. From the bridge spanning the Red River a man's body dangled. He had been lynched. A crowd gathered. It was an eager, ferocious crowd, wild with excitement and determined to have blood. I saw the beast glare through men's eyes. The ugliest elements in sin-cursed human nature asserted themselves. That was a field with a horrible harvest. In it was nothing attractive. All was repulsive. Not very unlike this field were those that Christ often beheld among the fierce people to whom He ministered. Of one human field He said: "They fainted and were scattered abroad as sheep having no shepherd." Upon such a scene He could not look without pity. How often do we read of Him, "He was moved with compassion!"

GLIMPSES.

1. In the lesson for this week it is the crowd — unguided, ignorant, coarse — that awakens our Saviour's compassion.
2. In Matthew 15: 32 it is a fainting, hungry multitude.
3. In Matthew 14: 14 the sick of the throng enlist His practical sympathy.

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4. In Matthew 20: 34 He demonstrates the nature of His pity for the blind.

5. In Mark 1: 41 Christ's heart is touched by a repulsive-looking leper.

6. In Mark 5: 19 the demoniac appeals to Him not in vain.

7. In Luke 7: 13 is the record of His tender compassion again, as He raises the widow's son at Nain. Indeed, His compassion was always of the practical kind. This is the proof of its genuineness. In like manner are we called upon to be practical in the pity that stirs our hearts. Not only for those about us should it be manifested, but also for the masses in heathen night.

8. Forecasting our needs, He had compassion on us and provided before our existence certain helps — (1) the Bible as a guide; (2) the ministry of the Word; (3) the Holy Spirit to convict of sin, teach, guide, comfort and purify; (4) the mercy-seat as a quiet retreat; (5) the promises as spiritual food; (6) the warnings for safety; (7) divine ordinances as means of grace.

Since Christ has done so much for us personally, and has set us such a plain example of practical compassion, how incumbent is it upon us to reach out a generous hand to the cause of missions — a cause that lies very near His heart.

"Five hundred millions of souls in the bondage of heathenism!" This rang and rang in the soul of a young man. In the morning it was "five hundred millions." During all the day this immense host without a Saviour haunted him. The last thing he thought of before closing his eyes at night, and even waking in the silent watches there seemed to pass before him this countless mass of five hundred millions. Surely he must go. He could not remain at home when such a multitude beckoned for deliverance from their dense darkness. His became a compassion like that of Christ.

Truly the harvest is plenteous. With our dollars in open hands, shall we not help bring in the great golden sheaves? By our money and by our prayers let us have compassion on the multitudes that perish.

November 20 — Praise and Thanksgiving. Psa. 103. (Epworth League College day.)

Epworth League College Day abounds in suggestions of praise and thanksgiving. Visions of youth, youthful energy and buoyancy, youthful ambition and hopefulness, belong both to the Epworth League and to college life. Hosts of the choicest young men and maidens of Christendom are included. Why should not their hearts thrill with thanksgiving and their lips utter praise?

Praise and thanksgiving are peculiarly becoming to the privileged young people of our favored land and our favored age, —

1. Because of their knowledge of the living God. What a blessed boon is that revelation of Jehovah which comes to the intelligent youth! They can see God in His works with the aid of microscope and telescope, spectrum and Roentgen rays. In the laboratory they can almost behold His fingers fashioning fair forms. Through history and philosophy and poetry, and other forms of literature and art, God comes out of His concealment, and stands before them. In His grand providential management of the unfolding race He speaks to ears that can hear and appears to eyes that can see.

2. Because of their enlightened appreciation of man. How grandly has he grown in recent years! What splendid proportion has he attained! If Plato could thank the gods that he was born a man and not a beast, how much more reason has the modern youth to be grateful for belonging to the order of beings which bear the image of Deity Himself. No finite person has yet ascended to

the heights from which he can take the full measure of the possible man who hides in every human soul. I love to think of man as he is to be when God's full plan for him shall be completed. He has magnificent confidence in the ultimate outcome of His children.

3. Because of their available relish of life. Every youth of average intelligence and disposition to be right, whatever it costs, may find life rich and zestful. No author dwells upon this phase of earthly existence more glowingly than Robert Browning. Every healthful soul ought to be able to say with him: —

"Have you found your life distasteful?
My life did and does smack sweet.
Was your youth of pleasure wasteful?
Mine I save and hold complete.

"Do your joys with age diminish?
When mine fall, I'll not complain.
Must in death your daylight finish?
My sun sets to rise again."

4. Because of their powers of usefulness. What happiness can come to the Christlike heart equal to the consciousness of being a co-laborer with God in saving the world and perfecting a universe? To be worth as much as possible to man and God is an aim which ennobles the soul and lifts all routine drudgery into the realm of serviceable endeavor. To live for others and the good we can do has a transfiguring influence upon character.

5. Because of his assurance of a blissful immortality. To him who rightly appreciates the real joy of living, life is so sweet that he desires to live forever, and just this desire is to be gratified in the case of every true disciple of Christ — "He that believeth in Me shall never die." Every intelligent youth may realize that within him are the vital, imperishable germs of a life that is so permeated with God's life that it will endure as long as God lives.

"My own dim life should teach me this,
That life shall live forevermore,
Else earth is darkness at the core,
And dust and ashes all that is."

Now read again this Psalm, and it may have for you a deeper significance. It may impress you anew with the charm and appropriateness of praise and thanksgiving.

November 27 — Total Abstinence and Prohibition. Rom. 14: 21; 14: 13. (International Temperance Sunday.)

MEDICAL TESTIMONIES.

I would not expect much stamina from alcohol-nourished men. — Dr. Alexander Wilder.

I have no use for alcohol as food, drink or medicine, and I believe it is never used in either large or small quantities without absolute harm to the one partaking of it. — Dr. A. O. Rembaugh.

The highest possible perfection of the nervous system is possible only with strict total abstinence. Alcohol is a paralyzer of nerve functions. — Dr. E. A. Parkes.

Thomas A. Edison, when asked whether he was a total abstainer, replied, "I am." Being further interrogated as to whether it was his home life which made him such, he said, "No, I think it was because I always felt that I had a better use for my head." Think for a moment of the probable outcome if that inventive brain had been sodden with drink instead of being electric with original ideas!

THE OCTOPUS.

That is the saloon. That is the drink traffic. Eight long arms it stretches forth. Like the octopus of the equatorial seas, it is most destructive at night. It comes upon us when we see it not and blights our homes when we are scarcely aware of its presence. It may not only be a brother of the great human kind that we are called upon to save, but a brother by even closer ties.

THE PAULINE VIEW.

There is something majestically noble in Paul's position, "for others." What if he could partake of wine without injury? What if he might take a little when he chose, and as easily let it alone when he thus determined? What if he felt the need of it in desert journeyings? What if it helped him on the sea? What if it refreshed him when weary? What if it eased him when in pain? He would not touch it! Why? Simply for his brother's sake. His brother might not have the will-power, the self-control, the balance, which he possessed. He sacredly guarded his example, and felt the responsibility of his influence. The issue was conscience or liberty. And much as he exulted in Christian liberty, yet to assert the right of the Christian conscience was to him a far more precious prerogative. To the credit of Christian men be it said that there are many who take this same position.

Mr. Spurgeon one day returned, greatly fatigued, to the hotel where he was stopping. "Would you not like a glass of beer?" inquired the servant. "Yes, but some poor beggar to whom drink is a temptation might hear of it and feel encouraged to take a dozen glasses. I abstain for the sake of such."

Brockton, Mass.

Take it off

Don't wear your working apron all the time—it's a sign of poor management. Do all your cleaning with

GOLD DUST Washing Powder

and you can change your working clothes for resting clothes early in the day. It saves time, work and worry. Largest package—greatest economy.

THE N. K. FAIRBANK COMPANY,
Chicago. St. Louis. New York. Boston.
Philadelphia.

W. F. M. S.-- New England Branch

MRS. G. A. PHINNEY.

Fortunate, indeed, were the delegates who met in the Union Station on the morning of Oct. 10, en route to the Branch meeting of the Woman's Foreign Missionary Society at St. Albans, Vt. A perfect autumn day, a congenial party, special attention from the railroad officials, charming scenery along the route, ending at the close of day with a gorgeous sunset with the Adirondacks for a background and Lake Champlain for a reflecting mirror, a royal welcome from the St. Albans ladies—all these things conspired to make our entrance to this beautiful Vermont town a delight. When we add to this the genuine hospitality received from the church and the homes, also the spirit of love and harmony which pervaded the entire meeting, we are safe in pronouncing this one of the most enjoyable and helpful anniversaries ever held.

The Conference and district secretaries attended promptly to their special meetings on Monday evening and Tuesday morning, while those who were not otherwise engaged enjoyed the privilege of a drive to Lake Champlain.

Tuesday evening the church was well filled with friends who came to enjoy the first public meeting connected with the anniversary. Rev. C. S. Nutter, D. D., pastor of the Methodist Church at St. Albans, conducted the devotions, and then introduced Rev. L. O. Sherburne, presiding elder of St. Albans District, who gave the ladies of the Branch a cordial welcome. By special request, Mrs. Talmage presented at this service her annual address, which was enjoyed and appreciated by all. Mrs. S. L. Baldwin, president of the New York Branch, followed with an inspiring address on the work in Korea as she saw it during her recent visit. The curious customs of that Hermit Nation and the remarkable devotion of the converts in their efforts to spread the Gospel which they have so gladly received; the little church on "Scranton Hill;" the cramped, unsuitable houses in which our workers live; the eagerness of this awakened people to hear the good news, were all graphically set forth by the speaker whose heart is burdened with the need of Eastern Asia, the scene of her early labors.

Wednesday morning an item of special interest brought out by the Home Secretary's report, was the fact that our efficient corresponding secretary, Mrs. Lucy A. Alderman, completed, with this anniversary, twenty years of faithful service. That this might be celebrated in a fitting manner, Mrs. Charles Parkhurst moved that the thank-offering for the coming year be devoted to a Lucy A. Alderman Memorial, which it is hoped will take the form of a building in one of our mission-fields for which she has so untiringly labored.

The treasurer's report showed that the sum of \$26,734.37 had been raised during the past year, and after an earnest discussion it was decided to appropriate \$34,000 for the coming year, and to ask the auxiliaries of the New England Branch to increase their subscriptions fifty per cent. in order to meet the needs of the constantly increasing work. The report showed an increase of over a thousand members.

The nomination of officers for the ensuing year resulted in the selection of Mrs. Jesse Wagner, of Allston, as president, with the same general officers.

An interesting Workers' Conference on "How to Secure New Members and How to Keep Them," conducted by Mrs. Wagner, was followed by the children's hour, in charge of Mrs. Lucie F. Harrison, who gave us an object lesson as to the way the Averageville Mission Band conducted its meetings according to parliamentary usage. Miss Elia E. Glover, of Taun Hua, gave the children a talk on the boys and girls of China.

Mrs. C. S. Nutter presided at a meeting in the interest of Young Woman's work. The addresses were made by Miss Florence Nichols, of Lucknow Woman's College, and Miss Alice M. Stanton, of Kiukiang, China. A timely article under the unusual title of "Endogens or Exogens—Which?" was read by Mrs. Julia F. Small, agent of our Depot of Supplies.

The report of the corresponding secretary, which was given by countries, brought items of interest from foreign fields.

A hearty resolution of thanks was passed to the editor of ZION'S HERALD for his kindness in opening a column for our work.

An address on Mexico, by Miss Clementina Butler, not only described the strong hold of Cathol-

icism upon the ignorant people, but also showed the attitude of the nation toward the United States during the late war. Mrs. C. H. Hanaford's heart-stirring paper on "Tithing" produced a deep impression.

During the session we were favored with the presence and aid of Rev. Dr. C. S. Nutter and the Methodist pastors of surrounding towns. The choir of the church and soloists from the Episcopal and Congregational churches did much to brighten the services. The wife of the presiding elder, with an able corps of assistants, transformed the interior of the church into a charming autumnal picture. Excursions were arranged for the delegates to Montreal and other points of interest in and about St. Albans.

On account of the distractions of war, the year has been a difficult one, but we face the increasing responsibilities of the new year with good

courage and trust, for "in the name of our God have we set up our banners."

W. H. M. S.-- New England Conference

MRS. JOHN GALBRAITH.

The seventeenth annual meeting of the New England Conference Woman's Home Missionary Society was held, Oct. 5 and 6, at Malden Centre Church. The president of the local auxiliary, Mrs. F. A. Stone, and the ladies of the church were abundant in their labors for the comfort and enjoyment of their guests, and all felt themselves truly welcome to the courtesies and entertainment so generously provided.

On Wednesday afternoon the work of the Soci-

LARKIN SOAPS

The Whole Family Supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after.

On Thirty Days' Free Trial.



IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbor's testimonials.

THE LARKIN PLAN

saves you half the regular retail prices; half the cost. You pay but the usual retail value of the soaps and all middlemen's profits are yours in a premium; itself of equal value.

"Chautauqua" Rocker and Reclining Chair.

Can be adjusted to any position, and changed at will by the occupant while reclining. Head-rest adjustable. Spring seat. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish. The entire chair is upholstered with corduroy in crimson, old red, tobacco brown, blue or olive, as desired. It is very strong and perfectly simple in construction and fully guaranteed.

AFTER THIRTY DAYS' TRIAL If the purchaser finds all the soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors, who readily pay the listed retail prices. This provides the \$10 needed to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

THE LARKIN SOAP MFG. CO.,
Larkin St., Buffalo, N. Y.

Established 1875. Capital \$500,000.



Booklet
Handsomely
Illustrating 15
Premiums sent
on request.

OUR GREAT COMBINATION BOX.

Enough to Last an Average Family One Full Year.

This List of Contents Changed as Desired.

100 Bars "Sweet Home" Soap	\$0.00
For all laundry and household purposes it has no superior. Large bars.	
10 Bars White Woolen Soap	.70
A perfect soap for flannels.	
12 Pkgs. Boraxine Soap Powder (full lbs.)	1.20
An unequalled laundry luxury.	
4 Bars Honor Bright Scouring Soap	.20
1-4 Doz. Modjeska Complexion Soap	.60
Perfume exquisite. A matchless beautifier.	
1-4 Doz. Old English Castile Soap	.30
1-4 Doz. Creme Oatmeal Toilet Soap	.25
1-4 Doz. Elite Glycerine Toilet Soap	.25
1-4 Doz. Larkin's Tar Soap	.30
Unequalled for washing the hair.	
1-4 Doz. Sulphur Soap	.30
1 Bottle, 1 Ounce, Modjeska Perfume	.30
Delicate, refined, popular, lasting.	
1 Jar, 2 Ounces, Modjeska Cold Cream	.25
Soothing. Cures chapped skin.	
1 Bottle Modjeska Tooth Powder	.25
Preserves the teeth, hardens the gums, sweetens the breath.	
1 Stick Witch Hazel Shaving Soap	.10
The Contents, Bought at Retail, Cost	\$10.00
The Premium, Worth at Retail	10.00
All for	Actual Retail Value \$20
(Premium gratis.)	

From Epworth Herald, Chicago: "We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented."

The Independent, New York, says: "The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise."

ety in the Conference was represented. The work in the churches was reported by the district secretaries, and showed great faithfulness and zeal on their part. Prof. Harriette J. Cooke vividly described the growing needs and helpfulness of the Medical Mission, and the importance of taking up new lines of work that would increase its usefulness. Mrs. Clark gave a most interesting account of the Immigrant work at the Home in East Boston. The Religious Periodical Bureau, Mrs. E. L. Farr, secretary, has furnished 108 papers regularly to pastors West and South. New Bibles and hymn-books have been sent to Sabbath-schools, and also several boxes of magazines and other reading matter. The report of Miss Tewksbury, mite-box secretary, made a good showing, \$187 having been collected by means of them through the year. Miss Henry's report of young people's work showed there are seven circles, with a total membership of 164, and five bands, with a total membership of 96. Mrs. Durgin, secretary of Mothers' Jewels, reported a good increase in this department, \$92 having been received during the year, which has been used to support two sisters in the Mothers' Jewels' Home in Nebraska.

In the evening Mrs. T. J. Everett, president of the New England Southern Conference W. H. M. S., gave an able address which inspired all who were privileged to be present.

On Thursday two executive sessions were held, the reports of different departments were completed, and several items of business disposed of. The president, Mrs. G. W. Mansfield, cordially greeted the delegates and introduced them to the convention. Mrs. Wood, of New York, was also introduced and spoke interestingly of her work among the prisoners in the Home established for them in that city.

The annual report of Mrs. Floyd, corresponding secretary, indicated a forward movement all along the line. A larger number of pledges had been taken for the general work than ever before, and pledges for local work had increased. The work of the Medical Mission had been extended; the eye and ear are now being treated, and the department of dentistry also added. Five new organizations had been formed during the year.

The treasurer, Miss E. J. Webster, reported \$4,601.08 received this year. The supply department, Mrs. D. F. Barber, agent, has sent \$3,621 in supplies to the South and West.

The report of *Home Missions* was read by Mrs. F. T. Pomeroy, who made a strong, earnest plea for that paper, the children's paper, the books in the reading course of the W. H. M. S., and the valuable books on the condition of our country by Dr. Strong, as aids to intelligence and interest in home missionary work.

Miss Perry, chairman of Immigrant Home committee, gave the annual report of expenses and work of the Home: 2,597 lodgings have been furnished, 10,397 meals served, 254 meetings held, 43 steamers met. The expense of running

the Home has been \$1,561. Eleven nationalities have found a temporary home there during the year.

The annual report of the Medical Mission was read by Mrs. Rice. Prof. Cooke still continues to give the work her most careful attention, seeking in every way to increase its helpfulness; 1,200 different patients have been treated, and 4,000 calls made by the physicians during the year. The nurse, Miss Nash, has made 772 calls. The assistant superintendent, Miss Newell, a recent graduate of the Training School in Washington, has been abundant in labors since her connection with the Mission in July.

The address of Mrs. C. F. Gallagher and Miss M. Newell were listened to by an appreciative audience.

The resignation of Mrs. Mansfield as president, after eight years of faithful service, caused deep regret, and an appropriate resolution, presented by Mrs. Edward Hyde, was adopted. The members of the executive board and friends, through Mrs. Rice, presented Mrs. Mansfield a token of their sincere regard. Mrs. Edward Hyde also presented resolutions of thanks to all who had contributed to the comfort and pleasure of the convention.

The following officers were elected for the ensuing year: President, Mrs. C. A. Jacobs; vice-president, Mrs. G. W. Mansfield; corresponding secretary, Mrs. S. W. Floyd; recording secretary, Mrs. John Galbraith; treasurer, Miss E. J. Webster. Boston District—Eastern Division: Vice-president, Mrs. J. H. Pillsbury, secretary, Mrs. E. L. Hyde, manager, Mrs. C. W. Pierce, mite-box secretary, Miss M. E. Seaverns; Western Division: Vice-president, Mrs. G. W. King, secretary, Mrs. W. S. Clark, manager, Mrs. Horace Wilson. North Boston District—Eastern Division: Vice-president, Mrs. G. F. Eaton, secretary, Mrs. B. T. Williston, manager, Mrs. L. T. Jeffs, mite-box secretary, Mrs. E. R. Perry; Western Division: Vice-president, Mrs. B. F. Kingsley, secretary, Mrs. Alma C. Smith, manager, Mrs. R. R. Conn, mite-box secretary, Mrs. J. F. Allen. Lynn District: Vice-president, Mrs. F. A. Stone, secretary, Mrs. Wayne Whipple, manager, Mrs. J. M. Leonard, mite-box secretary, Mrs. G. B. Murray. Springfield District: Vice-president, Mrs. C. F. Rice, secretary, Mrs. A. W. Baird, manager, Mrs. Newton Morgan, mite-box secretary, Mrs. Marshall. Treasurer of Immigrant Home, Mrs. F. M. Stodder; secretary of supplies, Mrs. D. F. Barber; secretary of Religious Periodical Bureau, Mrs. E. L. Farr; secretary of *Home Missions*, Mrs. E. M. Taylor; secretary of Mothers' Jewels' Work, Mrs. F. B. Harvey; secretary of Young People's Work, Mrs. W. T. Worth; Conference mite-box secretary, Miss Marion Tewksbury; manager Lucy Webb Hayes Training School, Mrs. L. T. Jeffs.

Delegate to general executive meeting at Minneapolis, Minn.: Mrs. C. A. Jacobs; reserve, Mrs. J. M. Leonard.

THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Rev. H. A. Spencer. — From one end of the district to the other the tidings of the death of Rev. H. A. Spencer came with a sense of great personal bereavement. Most of the preachers and members had known and loved him for years, since he had been presiding elder of both the old Springfield and Montpelier Districts and had been all over the territory repeatedly in his capacity as financial agent at large of the Seminary. No man on the entire Conference had the personal acquaintance and affection of as many people as he, and the consequence is that the grief at his decease is nearly universal. A great man has fallen in Israel, and the record of his life and labors will be preserved as a priceless legacy. In the nomination of Rev. J. O. Sherburn as Mr. Spencer's successor, the brethren of the district have made a wise choice, and, if appointed, he will give a judicious administration.

Rev. S. L. Putnam. — Death has been making sad inroads on our Conference ranks, as was seen by last week's issue. The sudden death of the beloved pastor of our church at Bondville came as a great shock to the people of that entire section. Not for a long time, if indeed ever, had a pastor made such an impression for good in Winhall as had this consecrated and cultured

[Continued on Page 1380]

JUDGED BY RESULTS

Why Intelligent People Put their Faith in Dr. Greene

His Wonderful Curative Remedy, Dr. Greene's Nervura

A Prominent Citizen of New Hampshire Relates His Experience.

"By their fruits ye shall know them." Self-confident and sincere is the man who is willing to be judged by results. Such a man is Dr. Greene, the discoverer of Nervura, the standard remedy for diseases of the blood and nerves. Advanced science has demonstrated that the vast majority of human ailments are symptoms of weakened vitality or some derangement of the nervous system. Chronic exhaustion, dyspepsia, headaches, neuralgia, insomnia, and resultant effects upon the mind as manifested in irritability and melancholy, are nervous disorders, and can only be cured by a revitalization of the nervous system. Mr. Alvah H. Bryant, Manchester, N. H., says: —



"A year ago, this spring, I experienced trouble with my chest. It pained me at times so that I would involuntarily raise my hands to strike my chest in order to ease the depressing feeling. In addition to my suffering in this direction, I was troubled with extreme nervousness. Dr. Greene's Nervura blood and nerve remedy was recommended, and I tried four bottles of this medicine. The result was very satisfactory. In nearly the entire year following I seemed to be in perfect health.

"I have no hesitation in recommending Dr. Greene's Nervura blood and nerve remedy to afflicted ones."

Blood and nerve diseases are sometimes so complicated that there is much satisfaction in consulting Dr. Greene personally, which may be done at his office, 34 Temple Place, Boston, Mass., or he can be written to in regard to any case. Consultation is absolutely free whether you call or write.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and \$1.00 at Druggists.



Artificial Human Eyes
Andrew J. LLOYD & Co.
323 Washington Street,
Opp. Old South Church, Boston

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

young brother in the year which he had spent in the parish. The funeral services were held in the church, Sunday, Oct. 16, the presiding elder pronouncing the eulogy. Other clergymen present were Revs. Bryant of South Londonderry, Cameron of Jamaica, and Wood of South Londonderry. Others would have attended had not the funeral been upon the Sabbath. Every seat in the church was occupied, and many remained standing during the entire service.

South Royalton.—The health of the wife of Pastor Sharp is seriously impaired, and a surgical operation in the near future seems to be imperative. Many friends will deeply sympathize with Mr. and Mrs. Sharp in their trial.

RETLAW.

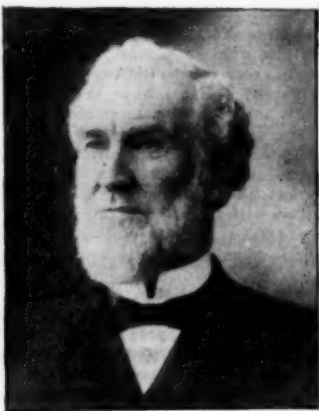
NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Oct. 24, Rev. Thomas Champness, of the Joyful News Mission, England, made an address at once charming, spirited, spiritual and informing. It was heard by a great audience, who showed their approval in every way. Executive session for Oct. 31. See notice.

North District

First Church, Somerville.—Sunday at this church was a day of marked interest and profit. The services of the day were devoted to the Sunday-school. In the morning the pastor, Rev. G. S. Butters, preached an excellent sermon on

"Parental Responsibility." It was Rally day at the regular Sunday-school session, with special music and a stirring address by Rev. Frederick



A. L. DODGE.

Woods, D. D. In the evening a harvest concert was given, and the large audience-room was packed. As "A Bit of History" it was stated in

Bargains in Standard BRUSSELS CARPETS.

We have marked down some **300** pieces of the above-mentioned goods to less than MANUFACTURERS' PRICES in order to make room for our extensive alterations. These goods are NOT remnants, but FULL PIECES, enough to carpet any room or house.

We have also marked down a large lot of

ORIENTAL CARPETS and RUGS

to VERY LOW PRICES. These are bargains ONE OUGHT NOT TO PASS.

We are at the Old Stand where we started in 1846, being the oldest strictly Carpet House in New England.

Joel Goldthwait & Co.

167 and 169 WASHINGTON ST.

Near Cornhill and Adams Square Subway Station, Boston.

A CORRECTION



A leading daily newspaper of this city says: "The Paine Furniture Co. have created an enormous demand for Brass Bedsteads by their effective advertising."

We usually accept all these compliments without hesitation, but in this case we must tell the truth, even though it robs us of all our glory.

No advertising of any article ever created a demand for it. Advertising cannot create a demand; it can merely tell how a demand can be supplied. This our advertising has tried to do.

The demand for our Brass Bedsteads has been created by the natural sequence of events.

You cannot give one dollar for fifty cents and not create a demand straightway for some of your dollars. We have been giving sensational values in our Brass Bed department. The result has been an enormous business. It could not be otherwise.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE
48 CANAL STREET

"A PERFECT FOOD—as Wholesome
as it is Delicious."

Walter Baker & Co.'s

Breakfast

Cocoa



The Standard for
Purity and
Excellence....

Trade-Mark.

Costs less than one cent a cup.

Our Trade-Mark on Every Package.

Walter Baker & Co. Ltd.
DORCHESTER, MASS.

ESTABLISHED 1780.

the *Jottings* that this school was started in 1855 with five scholars, and that Mrs. S. J. Canfield, of blessed memory, was the first teacher. The *Jottings* says, also: "It gives us much pleasure to present on the front page of this leaflet the face of one of the most honored members of our Sunday-school. Thirty-five years ago Brother A. L. Dodge was elected superintendent of the school, and continued in that capacity five successive years. During his administration the attendance greatly increased, and about 600 books were added to the library. Our school owes more than it can repay to Brother Dodge for the efficient help he has given to it continually since the days when he was the official head, he having served the school in the capacity of a teacher all these years. To Mrs. S. B. Gilcrease belongs the distinction of being connected with our Sunday-school longer than any other present member of it. It is nearly forty-two years since she first became identified with our society."

NEW HAMPSHIRE CONFERENCE

Concord District

The unpaid balance of Rev. C. E. Clough's claim of last year at East Haverhill has been fully paid. It came through the Grange.

The *Franklin Falls* meeting, because it conflicts with the State election, will be deferred to Oct. 29 and 30.

Suncook.—The work is encouraging here. The pastor, Rev. B. T. Wolcott, is planning to bring

[Continued on page 1382.]

For Traveler's Comfort.

The Boston and Albany Railroad's experiment with sprinkling its roadbed with non-flammable and practically odorless oil seems to be highly successful. It costs \$150 a mile to sprinkle the roadbed and after one sprinkling it should be free from dust for a year at least, and when it becomes necessary to treat it again the cost will be much less. In addition to doing away with the dust, the oil sprinkling keeps the rain from washing away the roadbed, destroys vegetation, prevents frost from penetrating and injuring the roadbed, lessens the noise of trains, and by preventing dust, reduces the danger of hot-boxes. It makes traveling more agreeable and if it is found as successful in every way as it now seems to be, it will certainly be adopted by other roads.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Dover Dist. Preachers' Mtg. at Exeter, Oct. 31-Nov. 1
Bangor Dist. Min. Asso. at E. Corlath, Oct. 31-Nov. 2
White Mountain Min. Asso. and Epworth
League Con. at Colebrook, N. H., Oct. 31-Nov. 2
Mid-year Meeting of Vermont Conference
Board of Examination at Montpelier, Nov. 1, 2
Preschers' Meeting, First Church, Fitchburg, Nov. 2
Worcester Preachers' Mtg. at Cherry Valley, Nov. 6
Central Ct. Preachers' Mtg. at Ashland, Nov. 8
National City Evangelization Union, Nov. 17-20

POST-OFFICE ADDRESSES.

Rev. Otis Cole, 14 Arlington St., Haverhill, Mass.
Rev. Alfred A. Wright, D. D., 9 Clinton St., Cambridge, Mass.

EAST MAINE CONFERENCE ITINERANTS' INSTITUTE.—Mid-year session at Camden, Nov. 7-9. Bishop Fowler gives his great lecture on Abraham Lincoln, on Tuesday evening. Monday evening and a part of each afternoon will be devoted to lectures and addresses. Members who are to attend will please notify Rev. T. S. Ross of the time of arrival. Half rates will be available to those who notify the undersigned, immediately, of the place from which they desire tickets and the route.

H. E. Foss, Pres.

THE BOSTON CORRESPONDENCE SCHOOL.
HOME OFFICE. CHANGE OF ADDRESS.—Correspondents will please take notice that the Home Office of the School has been removed from Auburn-dale, Mass., to 9 Clinton St., Cambridge, Mass. The general address of the school, however, remains at 38 Bromfield St., Boston, Mass.

ALFRED A. WRIGHT, Dean of the School.

AN IMPORTANT CONVENTION.—The National City Evangelization Union of the Methodist Episcopal Church will hold its eighth annual convention at Detroit, Mich., Nov. 17-20. It is greatly desired that wherever the Methodists of a city have organized a local society for Church Extension or for mission work, delegates shall be elected and accredited to the Convention. Where there is no formal organization, let representative men, presiding elders, pastors and laymen be present, that the needs of their cities may be more clearly understood and that from the Convention itself influences toward better organization may be carried back to these fields of work. A strong program will be announced later. The officers invite inquiry and suggestion from any quarter.

MARRIAGES

EDDY—BALL—In East Cambridge, Oct. 18, by Rev. George Whitaker, Ernest Lincoln Eddy and Rachel Winifred Ball, both of Somerville, Mass.

GOULD—PERKINS—In Wakefield, Mass., Oct. 19, by Rev. C. H. Hickok, Harry E. D. Gould and Annie O. Perkins, both of Wakefield.

PALMER—BATES—At the home of the bride's parents, Sept. 15, by Rev. G. J. Palmer, A. F. Palmer, of Bangor, and Augusta Bates, of Moro.

ASHLEY—LEAVITT—In East Barnard, Vt., Sept. 21, by Rev. A. W. Ford, of Pittsfield, Eli H. Ashley, of Waterbury, and Kate A. Leavitt, of E. Barnard.

WARREN—ANDERSON—In Waltham, Mass., Oct. 12, at the Congregational Church, by Rev. Dr. C. E. Harrington, assisted by Rev. T. W. Bishop, Edw. A. Warren and Nellie M. Anderson, both of Waltham.

EPWORTH LEAGUES, ATTENTION! (South District)—A letter has been sent to all the Leagues in South District through the pastors, asking for a small sum to pay the indebtedness on the work of the District for last year. Please do not throw this in the waste-basket, but remit at once.

Geo. E. GROSS, Pres. So. Dis. Epworth League.

GOLDEN JUBILEE.—The Golden Jubilee of the Tremont St. M. E. Church will be suitably observed during the week bounded by the two Sundays, Oct. 30 and Nov. 6. All former and present members and friends are invited to join in the services. The following is the arranged program: Sunday, Oct. 30, 9:30, love-feast led by Rev. J. H. Mansfield, D. D., presiding elder; 10:30, sermon by Bishop Newman; 12, communion service, conducted by Bishop Foster; 7:30, sermon by Rev. W. W. Ramsay, D. D. Monday evening, Epworth League Anniversary; address by Rev. Dr. L. T. Townsend. Tuesday evening, historical sermon by the pastor. Wednesday evening, social reception to and brief addresses by former pastors. Thursday—Woman's evening—addresses by representatives of Ladies' Benevolent, W. F. M. S. and W. H. M. S. Friday evening, grand love-feast and prayer-meeting, led by Rev. Wm. McDonald, D. D. Sunday, 10:30, sermon by Bishop Warren; 12, anniversary of Sunday-school, address by Rev. W. E. Huntington, D. D.; 7:30, sermon by Bishop Mallalieu.

ITINERANTS' INSTITUTE—MAINE CONFERENCE.—The winter session will be held at Gorham, Maine, Dec. 5-8. Rev. G. W. Wilson, of Providence, R. I., will give a course of lectures on the general topic of revivals. Other speakers will be announced by program to be issued later. All who intend to be present are hereby requested to notify Rev. Wm. Cashmore.

E. O. THAYER, Pres.

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We have recently landed from Mintons', Haviland and the Cauldon potteries, examples of their rich designs of **Dinner Services**, and **Course Sets**, from which we send special orders to be made with family initial, monogram or crest, "heirloom" sets. Also new importations of the **Old Blue Dresden Meissen China** in sets or parts of sets.

The shapes and designs are superb and will interest those who appreciate and desire such furnishings.

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WILBRAHAM ALUMNI MEETING.—The third reunion of the Boston Wesleyan Academy Association will be held on Friday evening, Oct. 28, at 6 Ashburton Place, Boston. All recent students at Wilbraham are cordially invited. An informal reception, brief speeches, and refreshments are being arranged for, but the larger part of the evening will be devoted to social intercourse. Tickets (\$1) may be procured of the president, Allen A. Hartwell, 12 Somerset St., Boston, or the secretary, Marion V. Herrick, 23 Wadsworth Ave., Waltham, Mass.

NEW ENGLAND C. L. S. C. BANQUET.—A banquet under the auspices of the N. E. Chautauqua Assembly, will be given in Gilbert Hall, Tremont Temple, Saturday, Nov. 5. Special guests will be Bishop Vincent, Bishop Warren, Dr. Edward Everett Hale, Dr. Lorimer, and Dr. W. B. Clark. Reception at 4 p. m. Banquet at 5:30. Tickets on sale at Methodist Book Room. Will persons intending to be present please procure their tickets as soon as possible, as the number is limited. Public meeting in Lorimer Hall at 7:30, with addresses by distinguished speakers.

BOSTON PREACHERS' MEETING.—Monday, Oct. 31, at 10:45 a. m., in Wesleyan Hall, there will be held an executive session of the Preachers' Meeting. It is for Methodist ministers only. Students in our Theological School are included in this invitation. A manuscript paper called "The Preachers' Parliament," prepared under the care of five of our brethren, will be read. The articles are all signed. There is to be nothing anonymous. The themes will be pertinent, timely, vital. Methodist preachers, welcome!

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Men, women and children who are troubled with sores, humors, pimples, etc., may find permanent relief in Hood's Sarsaparilla.

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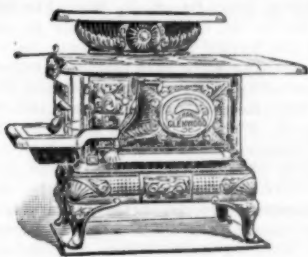
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everything up early, so that there will not be a rush at the end of the year. A change has been made in the Sunday evening meetings, which, it is hoped, will be an improvement.

Insurance.—Let all our churches look into the plan of insurance provided by the General Conference. We can do as well for our own property—and for less money—as in the old line companies. We hope our trustees everywhere will see that our churches are insured in our own company. B.

N. E. SOUTHERN CONFERENCE

Providence District

Providence Union Ministers' Meeting.—The bi-monthly meeting was held in Y. M. C. A. Hall, Monday, Oct. 10, with a large attendance of the city pastors. Among the missing, however, were some of the most prominent ministers of several denominations. The subject under consideration was the formation of an "Anti-saloon League." Rev. Alfred Noon, secretary of the Massachusetts Total Abstinence League, was the invited speaker who represented the work already accomplished in the country, especially in Ohio, through the national organizer, Rev. Dr. Russell. Much interest was manifested in Secretary Noon's presentation. Other speakers who had given some attention to the new movement recommended favorable action. Rev. A. J. Coultas, of Trinity Union Church, offered resolutions looking to the formation of a League in this city at an early date, which after some opposition was adopted. Mr. Coultas was made chairman of the committee of arrangements. Among the officers of the ministerial union elected at the meeting was Rev. J. H. Newland, of Central Falls, who was made permanent secretary.

Pawtucket, First Church.—The Epworth League held a harvest supper recently and had as invited guests the Attleboro chapter, about sixty members of which came down in a trolley-car. A

very pleasing program was rendered, after which the collation was served.

General Missionary Committee.—The arrangements proceed for the great meeting to be held in Mathewson St. Church, Providence, Nov. 9-15. The committee having in charge the lecture of Bishop Fowler, which is to occur on the evening of Friday, Nov. 11, have sent circulars and tickets to many near-by places, knowing that many of our people in those places will avail themselves of the opportunity to hear this lecture, which covers the period of the civil war in a highly instructive way. The mass meeting in Infantry Hall on Sunday evening will undoubtedly be a centre of interest to Methodism.

Woman's Home Missionary Meeting.—The annual meeting of the Conference organization was held in Mathewson St. Church, Sept. 28 and 29. Delegates from all parts of the Conference were present. Mrs. T. J. Everett, president of the Society, presided. Mrs. C. W. Gallagher, of Auburn, delivered an address on "Our National Obligations." Mrs. Gallagher is the national organizer. Full reports from all departments of the work filled the time and engaged the attention of the delegates. The Society is doing a prosperous work.

Foxboro.—Since Rev. W. F. Geisler took charge of this work it has received an impetus that has increased the congregations and membership and has put the spiritual work on a higher plane. The membership is more closely united in the bonds of love and fellowship. The Sunday-school and Kelley Chapter of the League, with the Juniors, all feel new life from additions to their ranks. The recent birthday entertainment and social given by the Ladies' Aid Society netted nearly forty dollars. At the Sunday-school convention held in Worcester, Oct. 8, this school was represented by the pastor, and by R. M. Heald and Mr. and Mrs. I. H. Bigelow. The great need of a church edifice for this society is keenly felt and is the subject of much prayerful solicitude on the part of the active membership. It is thought by the workers that such an edifice would be the means of greatly enlarging the influence of Methodism in this place. The field is large and attractive, and if there is any way by which this people could receive substantial aid from the Conference, it is thought here that it would be help given in the right direction.

Providence, Wanskuck Church.—A very entertaining harvest concert was given here, Sunday, Oct. 9. The pastor, Rev. Robert Clark, is aggressively pushing work along all lines.

Providence, Mathewson St.—The celebration of the fiftieth anniversary of the organization of this church took place Oct. 19-23. On Wednesday evening the first service was held. Rev. Dr. C. A. Crane, pastor of Saratoga St. Church, East Boston, preached the sermon from Rev. 19: 6. It was able and interesting, holding the close attention of the audience. The reception to former pastors occurred on Thursday evening at 5 o'clock, after which a banquet was served in the dining hall connected with the church. A reminiscential meeting, or religious camp-fire, followed, which was extremely interesting; probably no other feature could be so attractive to the older members of this society. Rev. Dr. Whedon, pastor from 1873 to 1876; Rev. W. T. Worth, 1882-'84; Rev. Dr. N. T. Whitaker, 1884-'87; Rev. Dr. C. W. Gallagher, pastor in 1889, were all of the former pastors present. Letters during the evening were read from Rev. Sylvester F. Jones, 1876-'79; Rev. M. S. Kaufman, 1893-'98; Rev. Seth Reed, of Gaylord, Mich., 1865-'68; Rev. Henry S. White, of Romeo, Mich., 1855-'57; Rev. Jesse Wagner, of Boston, 1881-'82; Rev. Edgar F. Clark, of Plymouth, 1870-'73; and Rev. Micah J. Talbot, of Cottage City, 1854-'55. The pastors present delivered brief addresses. A suggestive remark from each might be allowed here. Dr. Whedon said: "This church was founded on prayer, with a firm conviction that a Methodist church was needed here. . . I tried to preach the simple gospel of Jesus Christ, and hope I succeeded. . . We undertook to be a spiritual church, and we did have a good many conversions. . . Be a spiritual church, and in your families be spiritual men and women." Rev. W. T. Worth remarked: "I pray God that since He has given you a great vantage-ground you will use it for His praise." Rev. S. M. Dick, Ph. D., the present pastor, in a word said: "During the fifty years of its existence this church had given an average of \$1.35 per member each year for missions." Rev. Dr. Whitaker

emphasized the remarkable growth of the country through immigration, but deplored the character of recent arrivals, declaring that "fifty per cent. of those who have come are paupers, criminals, or adventurers." He contended that only the thrifty and capable should be welcomed. Rev. Dr. Gallagher of Lasell Seminary expressed great satisfaction concerning the pleasant relations which this church had always maintained with its pastors, and he especially commended the members for their loyalty to their own church society, and he believed it was a sentiment that should be encouraged. On Friday evening a grand concert in charge of Mr. Streeter, the organist, took place. A representative audience was present. (The Sunday services will be written up next week.)

Woonsocket.—This church edifice has been undergoing repairs for some weeks past, and was re-opened to public worship on Sunday, Oct.

STARVING in the Midst of Plenty

That's what people with poor digestion are doing every day. They have no appetite, or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one symptoms of disordered



MR. JUDSON A. STANION

digestion. Mr. Judson A. Stanion, the great Church and Sunday-school worker and president Christian Endeavor Union, St. Louis, Mo., says:—

"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases, giving valuable advice, address, F. A. Stuart Co., Marshall, Mich.

MORPHINE!

EASY, PAINLESS, PERMANENT HOME CURE. We will send any one addicted to MORPHINE, OPIUM, LAUDANUM or other DRUG HABIT, a trial treatment, FREE OF CHARGE, of the most remarkable remedy for this purpose ever discovered. Containing the GREAT VITAL PRINCIPLE lacking in all other remedies. Confidential correspondence invited from all, especially PHYSICIANS. ST. JAMES SOCIETY, 1131 BROADWAY, N. Y. CITY.

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Liver Trouble

When the yellow flag of quarantine is hoisted over a dwelling it means disease and danger. So when the yellow flag flies in the face—when the cheek is sallow and the clear white of the eye is dyed saffron—there is danger. It is liver trouble. The liver is one of the most important organs of the body. On the proper discharge of its functions depend human health and happiness. When the liver fails of its duty, poisons at once begin to generate, and other organs of the body become involved. Never neglect the liver if you value health. If you are suffering from liver trouble, begin at once the use of AYER'S PILLS and you will find prompt relief and permanent cure.

"I was so weakened by liver trouble that I could scarcely lift my head. While in this condition I began the use of Ayer's Pills, and finding almost immediate benefit, continued their use until I was cured of my complaint."

H. R. W. BENTLEY,
Townner, N. D.

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With Your Liver
**AYER'S
Pills**

g. with appropriate exercises. The pastor, Rev. H. B. Cady, secured the money in advance and thereby far better contracts were made for the work to be done. Nearly \$1,000 were expended in renewing the roof, tinting the walls, painting the woodwork of the interior, and laying a handsome carpet. About \$200 worth of work was donated, and one of the contracts was probably more than a hundred dollars under value. Wonders have been accomplished, and the officials of the church are more than satisfied with the results. The pastor preached the opening sermon from Isa. 2: 2, an abstract of which appeared in the *Woonsocket Reporter*. Rev. J. H. Nutting, Chaplain of the Rhode Island State Institutions at Cranston, a former pastor of this church, delivered the evening sermon, which also appeared at length in the *Reporter*. Mr. Nutting spoke on "The Church of the Living God."

Providence, Cranston St. — Under the leadership of the pastor, Rev. C. H. Ewer, this church edifice is undergoing a renovation, after which a new carpet will be laid, the whole at an expense of about \$125. KARL.

Don't be Miserable Any Longer

Those who have never had their vitality impaired have no idea of the misery experienced by the person who has lost that brightness of feeling, that elasticity of body and cheerfulness of spirits which result from ill health. Depression, gloom, forebodings and all the misery that are associated with them make life a burden. Now there is no need of this. The condition described, which is often the result of foolishness or ignorance, can be cured. Dr. Greene, 34 Temple Place, Boston, Mass., the great specialist and most successful doctor in curing disease, can change the gloom to cheerfulness and give you renewed vigor and vitality. You can consult the Doctor by letter, free. Write to him at once and get his advice. You will never regret it.

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NEWS OF THE WEEK

Wednesday, October 19

- Great Peace Jubilee parade in Chicago; the President, Gen. Miles and Gen. Shafter present.
- Commissioners in Havana seem unable to agree on a time for the evacuation of Cuba by the Spaniards.
- Vermont Senate and House, in separate session, re-elect the Hon. Redfield Proctor U. S. senator.
- Big sardine factory near Eastport, Me., burned.
- Stars and Stripes raised over San Juan.
- Manufacturers in Roubaix, France, develop a wonderful weaving loom.

Thursday, October 20

- France rapidly getting into fighting trim.
- American Liner St. Louis arrives at Southampton on her first voyage after her service in the war, and is enthusiastically greeted.
- War Department investigating committee continues taking testimony at Jacksonville.
- Disastrous typhoons, sandstorms and floods cause great damage to property, and loss of life in the Orient; 250 towns under water; 200 persons drowned.
- Quiet rules in Porto Rico, and residents accept American government without protest.
- Heavy storms on the British coast cause wrecks and loss of life.
- Death of Harold Frederic, noted reporter, newspaper correspondent, and novelist, aged 42.
- Three cases of small-pox reported in Dawson City.
- Unconfirmed report that Americans in Manila have captured vessels flying the insurgent flag, which has not yet been recognized.

Friday, October 21

- Agreement reached by commissioners in Havana; Gen. Wood issues his first proclamation in Santiago.
- Porto Rico insular ministers resign, but offer to remain in office until their successors are appointed.
- Minneapolis flour mills breaking all previous records.
- Cleveland City Council passes a four-cent street car fare ordinance; the street railways will fight it.
- Michigan's first sugar beet factory started this week.
- Vienna stirred up over the death of a man from the bubonic plague and the illness of his attendants.
- A new comet discovered by Dr. Brooks of Smith Observatory.
- Eight of the crew of the new torpedo boat Davis scalded by the explosion of a boiler tube; three are dead.
- Among the new cases of yellow fever in New Orleans is Mrs. Foster, the wife of the governor of Louisiana.
- Trafalgar Day observed with unwonted enthusiasm in England on account of the dispute with France.
- The cruiser Boston and the collier Nero arrive at Amoy, the former short of coal and the latter with her cargo on fire, from Manila.

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Saturday, October 22

- The 6th Massachusetts regiment sails for Porto Rico for home.
- Porto Rican commission finishes its work; Schley starts for home with the full report; Gen. Ortega with last of Spanish troops embarks.
- War investigating committee inspects military hospital at Atlanta, Ga., and proceeds to Anniston, Ala.
- The Board appointed to ascertain the condition of the captured Spanish arms reports that about 7,000 are ready for use if needed.
- Two thousand Monongahela coal miners strike; preparing to prevent non-union men from working.
- Senor Gamazo, minister of Public Works in the Spanish cabinet, resigns.

Monday, October 24

- The Relief sails from Porto Rico with 254 soldiers.
- The Cuban Congress convenes at Santa Cruz; independence to be insisted on.
- The reported discovery of gold at Melvery, Ohio, has transformed a quiet little hamlet into a bustling town.
- A new Armenian bishop has arrived at Worcester, Mass.
- Death of Dr. Mueller, the physician who attended Herr Barisch who recently died of the bubonic plague in Vienna; great consternation in that city.
- The Emperor and Empress of Germany leave Constantinople for Palestine.
- By the overflowing of the Yellow River, in China, it is said that 2,000 lives were lost, the crops destroyed, and 100,000 left homeless.
- The Navy Department makes public the official report of Admiral Sampson covering all his movements while in command of the fleet in the West Indies.

Tuesday, October 25

- Philadelphia's great Peace Jubilee opens to day; more than half a million visitors said to be in the city.
- Admiral Dewey reports a state of anarchy in the Philippines.
- Naval Constructor Hobson arrives in Boston by steamer from Jamaica and proceeds at once to Washington.
- General Merritt and Miss Laura Williams of Chicago were married in London at noon yesterday.
- The Commissioner of Indian Affairs says that the whites, and not the Indians, are to blame for the trouble in Minnesota.
- The apple crop for the present year said to be the smallest on record; increasing demand for American apples in Germany.
- More fighting at Formosa; rebels attack Japanese troops.
- The Emperor of China said to be very ill with Bright's disease; renewed reports of his death are not credited.

Intending purchasers of China, Dinner Sets, and housekeeping outfits of China, Glass, and Lamps, or Wedding Gifts, will find an extraordinary stock to supply from at Jones, McDuffee & Stratton's, whose advertisement, which is elsewhere in our columns, is interesting to connoisseurs. Their buyers go to original sources in all crockery-producing countries.

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